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By that eloquent D

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SERMONS
PREACHED

To Sir Reynald Argal Knight.

RIght Worſhipfull and my eſpeciall good freind: How deſirous I haue bin to anſwer ſom part of your worthy curteſies, at leaſt by laying them open to the world, this ſmall remembrance may teſtifie for me: and how vnable I am to equall deſeruings, the ſame remembrance teſtifieth againſt me, whether I will or no; beeing borrowed from the monuments of a dead man, the onely glorie of his times while he liued. But it was fit that a farre greater gift then mine owne ſhould aſpire to be the inſtrument of your honour: and the teſtimonie of the dead, I tooke to be meeter euen in this

regard, becauſe that is as vnſuſpected, as your kindneſſe toward my ſelfe hath beene euermore vncorrupted. And no further diſturbing the harmonie of your beſt thoughts, or as you are wont to account it, diminiſhing the reward which is laid vp for you in heauen, by vntimely blazing merits vpon earth, I commit this *depoſitum* to your fauour and Patronage, my ſelfe alſo, and my endeauours; reſting alwaies at

Your Worſhips

diſpoſition

D.C.

To the Reader.

WHat a losse the Church of God had by the death of D. Playfere, I had rather the opinion of the world should determine, then my slender penne attempt to expresse. If euer those combinations of Vertue and Learning, of Knowledge and Vtterance, of Wit and Memorie, of Reading and Vse, of Holesome and Delightfull, of Schoole and Pulpit, of Old and New, or in one word to say, of Nature and Industrie, of humane felicite and heauenly grace, concurred to make a Scribe perfect and absolute to the kingdome of God; we may not be so much our own back-friends (though we detract not from the fortune of places further off) nay we may not so impeach the honour of the giuer, nor disparage the worth of our friend

depar-

departed, as to doubt but this was principally manifested in M. Playfere.

Who because he was but lent the world for a time, nay because he was redemaunded sooner then his time, (if it were lawfull to controll the heauenly wisedome with that word Sooner, but I meane in regard of the Churches vse, and that same propter vos, which made the Apostle to demur) I say since he was to be returned back againe to his maker, and ouer-ripe perfection not to continue ouerlong, it had beene to be wished, he had left behind him some more monuments of his trauails, as wel comfortable to the suruiuers, as honourable to himselfe. Which whether he in his discretion, and because he had so resolued, was nice to doe, after the example of them that would write nothing, though veriable, or was then a doing most when God cal'd him, I cannot say. This which the good Reader will be loath perhaps to heare, I may not conceale, that these are the last of all his labours which are like to be diuulged. Into so small a compasse is that spirit now ranged, as to be as she sayes,

Phil. 1. 24.

Cornelia apud Proper. lib. 3. eleg. 12.

En sum quod digitis quinque leuatur onus,

or indeede not so much as a iust handfull,

which

which lately was not cõfinable within bounds too great for me to ſpeake of.

But the ſumme is this: (For I liſt not to defend his method of preaching againſt the Method-maſters of our age, who me thinkes ſhould knowe either that of the Apoſtle, Diuerſitas donorum eſt, ſed vnus ſpiritus: *or that of the Prophet,* Laudate eum in tuba, laudate in cithara: *or if nothing will pleaſe them but what they doe themſelues, we muſt be faine to ſay as Craſſus did to Scevola,* Omnium igitur conciones tu conficies vnus, omnes ad te ſub tempus veniemus, &c.) *I ſay the ſumme is this: that as the Sun-light is pleaſanteſt toward the ſet, & the skilfull eare finds moſt ſtore of muſike in the cloſe: ſo this Sunne, this Swan, this ſweet ſinger of Iſrael, (for what leſſer tearmes can our loue affoard him? if any bring more we will not refuſe them) his laſt monuments, and his laſt labours, that the world may euer hope for, ſhall finde we truſt the dearer intertainment.*

A SERMON
PREACHED AT WINSOR
before the Kings Maieſtie, the 11.
day of September.
1604.

Matth. 4. 4.
Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.

CHriſt our Sauiour came into the world, to diſſolue the workes of the Deuill. Now how thoroughly he would afterward deſtroy the deuill, and all his workes, he gaue a taſt, as it were, in this his firſt encounter. Wherin we may note what great difference there is betweene the firſt Adam, and the ſecond. The firſt Adam was in Pa-

radise, a place of all abundance and pleasure: the second Adam in the desart, a place of all scarcitie and want. The first was full, and so the lesse needed to eat the forbidden fruit: the second fasting, and so the easilier drawne to make himselfe meate. Yet the first, though he were in Paradise, and full, when his wife intised him to eat the aple, tooke it and ate it: but the second, though he were in the desart, and fasting a long time, when the deuill inticed him to turne stones into bread, would not yeeld to him, but said, Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.

Howbeit as Christ herein was contrary to Adam; so he agreeth verie well with Iob. Holy Iob was vpon a dunghill: Christ was in the desert. Iob had fasted seauen dayes, and seuen nights: Christ had fasted fortie dayes and fortie nights. Iob when his wife enticed him to curse God and die, would not, but said; Thou speakest like a foolish woman: Christ when the tempter entised him, not to curse God and die, but

so

to distruſt God rather then he ſhould die, would not, but ſaid, Man liueth not by bread onely, but by euerie word that proceedeth out of the mouth of God.

Where, before we goe any further, it will not be amiſſe, to aſſoyle one queſtion, Why our bleſſed Saviour at his mothers requeſt turned water into wine, and yet at the deuills requeſt would not turne ſtones into bread. But the anſwer is eaſie inough. This beginning of miracles, ſaies S. Iohn did Ieſus at Cana in Galilie, and his Diſciples beleeued in him. Two ends therefore did he propound to himſelfe in working that miracle. The encreaſe of his owne glorie, and his diſciples faith. Now here, neither of theſe two ends could be attained: For how ſhould he not haue diſgraced his glorie, if he had ſhewed any vaine glorie? If thou be the ſonne of God, ſaies the tempter, commaunde that theſe ſtones be made bread. So that his temptation tended onely to this ende, to make the ſonne of God vain-glorious. Againe, how could we haue beene perſwaded by him, if he

had beene perſwaded by the deuill? For he might haue ſeemed to haue done this miracle not only by the deuills appointment, but by his power. The ſumme is this therefore, To conuert any poore ſoule vnto God, or to make a ſonne of God, he would haue done it, vaine-gloriouſly to ſhewe himſelfe the ſonne of God he would not doe it; but ſaid, Man liueth not by bread onely, but by euerie word that proceedeth out of the mouth of God.

The word man is verie materiall: As if he ſhould haue ſaid, Any ordinarie man liueth not by the bread; but by the power, and ſtrength, and as the Prophet calleth it, the ſtaffe of bread, which God giueth it. Now if he that is but a bare man liueth rather by the bleſſing of God, then by the bread; much leſſe need I preſume vpon vnlawful meanes, that am both man and God. Againe, we muſt obſerue that by The word which proceedeth out of the mouth of God, we are not to vnderſtand the written will or word of God, but the ſecret counſell and decree of God, in preſer-

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uing and ſuſtaining his creatures: For example, if the word haue gone out of Gods mouth, and if God haue ſet it downe, and ſaide it, that I ſhall liue as well without bread as with bread, ſo it ſhall be. Or if God in his prouidence haue prouided that a ſtone ſhal nouriſh me as well as bread, then I ſhall not neede to diſtruſt his goodneſſe, or to vſe vnlawfull means for my releefe. For, Man liueth not by bread onely, but by euery word that proceedeh out of the mouth of God.

There are two places of Scripture, which are fit commentaries vpon this text. The firſt is written in Eccleſiaſtes: cap.9.v.11. I returned, ſaies Salomon, and I ſawe vnder the ſunne, that the race is not to the ſwift: nor the battell to the ſtrong: nor yet bread to the wiſe: nor alſo riches to men of vnderſtanding: neither yet fauour to men of knowledge.

Firſt, ſaith the preacher, The race is not to the ſwift. Aſahel was as ſwift of foot as a roebuck, yet Abner met with him, ſmote him vnder the fift rib, & ſlew him. So that the ſwifteſt that is may 2.Sam.2.18.

ſometimes be ouertaken. It is not in
Rom 9.16. him that willeth, or in him that rũneth, but in God that ſheweth mercie, *Nec curentis, Nec volentis*, ſaies S. Paul: but a noble man giues it for his word, *Nec volentis, nec volantis*: It is not in him that willeth, or in him that runneth, yea though he could runne as faſt as a bird can flie; but in God that ſheweth mercie. Therefore man getteth not the race by ſwiftnes onely, but by the mercie of God: Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.

Secondly, ſaith the Preacher, The battell is not to the ſtrong. Golias was a mightie ſtrong gyant: His height was
1. Sam. 17.5. ſixe cubits, and a hand breadth: he had an helmet of braſſe vpon his head, and a brigandine vpon his bodie: and the weight of his brigandine was fiue thouſand ſhekels of braſſe. He had bootes of braſſe vpon his legs: & a ſhield of braſſe vpon his ſhoulders. And the ſhaft of his ſpeare was like a weauers beame: and his ſpeare head weighed ſixe hundred ſhekels of yron: & one bearing a ſhielde

went

went before him. Wherefore thinke you is all this furniture ſo particularly ſet downe? Wherefore, ſay you? Marry to ſhewe, how great ſtrength, the Lord if the word haue proceeded out of his mouth, can ouercome with weakenes. For ſo little Dauid confeſſeth: Thou commeſt to me, ſaith he, with a ſword, and with a ſpeare, and with a ſheild, but I come to thee in the name of the Lord of hoſts. This name of the Lord of hoſts, this mightie word proceeding out of Gods mouth, ſtroke the ſtroke. Euen as holy Dauid humbly confeſſeth, ſaying, We got not the victorie by our owne ſword, neither was it our arme that did ſaue vs: but thy right hand, O Lord, and thine arme, and the light of thy countenance, becauſe thou hadſt a fauour vnto vs. So that man getteth not the battell by ſtrength onely, but by the fauour of God: Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.

1. Sam. 17. v. 45.

Pſal. 44 7.

Thirdly, ſaith the preacher, Bread is not to the wiſe. One would thinke him but a ſimple wiſe man, that can not by

his wiſdome prouide himſelfe bread, that is, ſufficient maintenance for his eſtate. Yet thus it falleth out oftentimes. The prodigall child was wiſe enough. Beeing but the yonger brother, he handled the matter ſo, as that he got of his father an equall portion of goods with his elder brother. But what came all his wiſdome to in the ende? Forſooth at length he was driuen to ſuch ſhifts, that for want of bread he was faine to eate huſks with the hogges. And then he ſaide, How many hired ſeruants in my fathers houſe haue bread enough, and I ſtarue here for hunger? Thus falleth it out many times with thē that are wiſe to follow their owne pleaſures, and not to ſerue god. But with the ſeruants of god it is not ſo. Therefore ſaith the princely Prophet, I haue beene young, and now am old: yet did I neuer ſee the righteous forſaken, nor their ſeede begging their bread. So that man getteth not bread by wiſdome onely, and when he hath gotten bread, Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of god.

Luk. 15. 17.

Fourthly,

Fourthly, ſaith the preacher, Riches are not to men of vnderſtanding. That rich man in the goſpel wanted not greatly any vnderſtanding. When he had ſo much riches, that he could not tell what to doe with them, he reſolued to pull downe his olde barnes which were too little, and to build bigger. But what ſaide the anſwer of god? Thou foole, this night ſhal they take away thy ſoule from thee, and then, whoſe ſhall thy goods be? Wherfore he that thoght himſelfe of great vnderſtanding before, is here declared to be a foole, and a poore foole alſo, hauing not ſo much as his ſoule left to helpe him. The loſſe whereof can not be recompenced and counteruailed with winning the whole world. A mans life then doth not conſiſt in the aboundance of thoſe things which he poſſeſſeth. But the louing-kindnes of the Lord is better then riches, better then liuing, yea better then life it ſelfe. For in God onely we liue. And onely the bleſſing of god maketh a man rich. Whereupon we may conclude, that man getteth not riches by

Luk. 12. 20.

Pſal. 63. 4. Prou. 10.

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vnderstanding onely, but by the blessing of god: Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of god.

Lastly, saith the preacher, Fauour is not to men of knowledge. It seemeth that a man of knowledge and learning should obtaine fauour and acceptance, whersoeuer he becommeth. But it is not so. Oftentimes, either he getteth none, or els he looseth that which he hath gotten. Haman a man of great knowledge, and authoritie, and fauour with his Prince. Yet because he abused this fauour to the oppression of gods people, and of true religion, therefore he lost it. And that mischiefe which he imagined against others, lighted vpon his owne pate. Indeede when god hath appointed any one to be a notable instrument of his glorie, either in Church or Common-wealth, then sodainly the Lord giueth him extraordinary fauour. So he gaue Ioseph fauour with king Pharao: so he gaue Mardocheus fauour with king Assuerus. For fauour and promotion commeth neither from the

Esth. 7. 10.

East,

East, nor from the West, nor from the North, nor from the South, but god it is which setteth vp one, and casteth downe an other. He, as the blessed Virgin singeth in her Magnificat, casteth down the mightie from their seats, and exalteth the humble and meeke. Wherfore man getteth not fauour by knowledge onely, but by the fauour of god: Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of god. Luk.1.52.

This doctrine teacheth vs, that if we haue gotten the race, gotten the battel, gotten bread, gotten riches, gotten fauour, we should not ascribe these things to our owne sacrifices, to our owne strength, to our owne wisdome, to our owne vnderstanding, to our own knowledge, but to the grace of god, and the blessed word proceeding out of his mouth. Thus the Prophet exhorteth, saying, Let not the wise man glorie in his wisdome, nor the strong man in his strength, but let him that gloried glorie in this, that he knoweth the Lord. Now no mã knoweth the Lord, but he which

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knoweth that all good ſucceſſe he hath in any thing, cõmeth of the Lord. And thus much for the firſt place of Scripture, which is a commentarie vpon this text. Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of god.

The ſecond place of Scripture is written in the Prophet Hagge. Ye haue ſowen much, and bring in little: ye eat, but you haue not enough: ye drinke, but ye are not filled: ye cloth you, but ye are not warme: and he that earneth wages, putteth the wages into a broken bagge. cap. 1. 6.

Firſt, ſaith the Prophet, Ye haue ſowed much, and bring in little. Almightie God for the ſin of the people makes many times the heauens braſſe, and the earth yron. So that neither the heauens droppeth downe ſeaſonable ſhowres, neither doth the earth bring forth her encreaſe. When one came to a heape of twentie meaſures, there were but ten, ſaith this our Prophet: when one came to the winepreſſe for to drawe out fiftie veſſels out of the preſſe, there were but twentie. This is to ſowe much, and cap. 2. 19.

bring

bring in little, to looke for twentie measures, and finde but tenne: to looke for fiftie vessels, and finde but twentie. On the other side, holy Isaac sowing in the land of king Abimeleck, gained euerie yeare an hundred fold: so mightily saith the Scripture, did the Lord blesse him. For except the Lord build the house, they labour but in vaine that build it: and except the Lord till the field and sowe the seede, they labour but in vain that sowe it. Paul planteth, Apollo watereth, but God giueth the encrease: which is true not onely in the spirituall watering of the word, but also in naturall planting and sowing seede. So that man bringeth not much in by sowing onely, but by the encrease which God giueth: Man liueth not by bread onely, but by euery word which poceedeth out of the mouth of God. Gen. 26. 12.

Secondly, saith the Prophet, Ye eate, but ye haue not inough. Many there are which want for no eating, but like that rich glutton fare deliciously euerie day: yet it is smally seene by them. But as those seuen leane kine hauing deuoured Gen. 41. 20.

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the ſeuen fat, were neuer a whit the fuller; ſo theſe. Wheras holy *Daniel* hauing nothing to eat but poore pulſe, nothing to drinke but cold water, looked more cherefully and beautifully, then any of the children which did eat of the portion of the kings meate. And that the Eunuch ſaw well inough, and confeſſed at the tenne dayes ende. Therefore a little thing which the righteous inioyeth, is better then great riches of the wicked. Better is a little with the feare of the Lord, then great treaſure & trouble therewith. Better is a dry morſell if peace be with it, then a houſe full of ſacrifices with ſtrife. Better is a dinner of greene hearbes were loue is, then a ſtawled oxe and hatred therewith. In concluſion then, Man hath not inough by eating onely, but by the peace and and loue of God. Man liueth not by breade onely, but by euerie word that proceedeth out of the mouth of God.

Dan. 1. 15.

Pſal. 37. 16.

Prov. 15. 16.

Prov. 17. 1.

Prov. 15. 17.

Thirdly ſaith the Prophet, Ye drink, but ye are not filled. Many conſume, and as we ſay, drinke downe their whole patrimonie. Like the horſeleach they euer

ſay, Giue, giue: like the man in the goſpell, that had the dropſie, they drinke ſtill, and the more they drinke the more they liſt. Committing in the meane ſeaſon two ſinnes, forſaking God the fountaine of liuing waters, and digging to themſelues pittes that can hold no waters. On the other ſide, Elias, when as the Angel brought him a cake bakt on the harth, and a pot of water, was ſo fully ſatisfied with theſe, that he went in the ſtrength of this meate and drinke fortie dayes vnto Oreb the mount of God. Could ſuch a ſmall pittance of bread and water of it ſelfe ſuſtaine him ſo long? No marrie. What was the matter then? The word that proceeded out of Gods mouth had appointed ſo, that one cruſe of water ſhould ſuffice him all that time. Whereby we ſee, that man is not filled with drinking only: Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.

Ier. 2. 13.

1. Reg. 19. 6.

Fourthly, ſaith the Prophet, Yea cloth you but you are not warme. Peter Martyr ſheweth, that clothing doth

Commentar. in 1. Reg. 1.

keepe

keepe the bodie warme two wayes: By keeping in the naturall heat of the bodie: and by keeping out the accidentall cold of the ayre. Now though this be the property of cloathing, yet God as it pleaſeth him, can ſuſpend the effect of it. Whereupon he ſaith, I will take away my corne in the time thereof, and my wine in the ſeaſon thereof, and I wil deliuer my wooll and my flaxe. Signifying that euen when the corne is come to the ripeneſſe, and the wine nowe readie to be drunken, God will depriue them of it. But eſpecially we muſt marke that he ſai's, I will deliuer my wooll and my flaxe. Whereby he teacheth vs, that God hath as it were, if I may ſo ſay, bound all his creatures prentiſes to vs, to preſerue vs, and ſerue vs, if we ſerue him. But in caſe we ſerue him not, then the creatures are deliuered, and are bound no more to ſerue vs. The wool and the flax contrary to their nature will not ſerue our turne, if we contrary to grace rebell againſt God. Whereas Iohn Baptiſt hauing a garment of Camels haire, and a girdle of

Hoſe. 2. 9.

liberabo lanam meam & linum meum.

lea-

leather about his loynes, was well enough. This leather serued him to as good vse as flaxe, and the Camels haire kept him as warme as woolle. Man therfore is not warme by clothing onely, but by vertue of God annexed to the clothing. Man liueth not by bread onely, but by euerie word that proceedeth out of the mouth of God.

Lastly, saith the Prophet, He that earneth wages putteth the wages into a broken bagge. We see in the world many mē haue great fees, great offices, great reuenues, and yet can scarse keepe themselues out of debt. Other some, haue but verie small wages, and yet maintaine themselues well inough, and helpe their poore friends also. Onely the word that proceedeth out of Gods mouth, makes this difference. As we may see in Iudas. Who indeede earned wages, but seeing it was the wages of vnrighteousnesse, therefore it run out of the bagge as fast as it was put in: For first, when he had it he could not hold it in his hands, but brought it backe againe, saying, I haue sinned in betray- March. 27. 1.

ing innocent blood. Then himſelfe went and made away himſelfe, and that which is fearefull but once to name or mention, all his bowels guſhed out: There is a broken bagge. But the Patriarch Iacob, earning wages verie hardly, to wit, ſeruing fourteene yeares for his vncles daughters, and ſixe years for his lambs, in all twentie yeares, in the ende filled his bagge full. And though Laban changed his wages ten tims, yet he could not one time change that bleſſing of God, which was alwaies vpon him. And though he allotted his nephew onely the ſpotted lambs, which commonly were verie fewe to his wages, yet the word proceeding ſo out of Gods mouth, this prooued an infinite gaine vnto him. Whereupon the bleſſed Patriarke humbleth himſelfe in true humilitie and thankfulneſſe to God, and ſaith, O Lord, I am not worthie of the leaſt of al thy mercies: for with my ſtaffe came I ouer this Iordan, but now doe I returne with two troups. O that we had ſuch good ſoules, ſuch thankefull hearts in vs, as that euerie one of vs would in

Geneſ. 32. 10.

like

like ſort confeſſe and acknowledge his owne vnworthineſſe, and the wonderfull worth and wealth of Gods mercie. O Lord, ſai's he, Iam not worthie of the leaſt, or I am leſſer then the leaſt of all thy mercies. He makes no mention of his owne paines and trauailes, though they had beene verie great in that long ſeruice, but onely of the mercies of God. Theſe were the only cauſe that his bagge was ſo full. Wherefore man filleth not his bagge by earning wages onely, but by the mercies of God. Man liueth not by bread onely, but by euery word which proceedeth out of the mouth of God.

This teacheth vs, that whether we ſow, or eate, or drinke, or cloath vs, or earne wages, we muſt do all to the glorie of God. And all we doe to the glorie of God, when we referre the glorie of all we doe to God. Not ſacrificing to our owne yarne, as the Prophet ſpeaketh, or kiſſing our owne hand: but kiſſing the ſonne, and offring vp to him onely the ſacrifices of praiſe and thankſgiuing at whoſe hand we receiue all

good things. For it is not our painefull ſowing that giues vs a plentifull crop: not our eating that feedeth vs: not our drinking that ſatisfieth vs: not our clothes that warme vs: not out earning wages that filleth our bagge: but the good word that procedeth out of Gods mouth, which bleſſed all theſe things vnto vs. Therefore as we muſt not beginne any of theſe without grace-ſaying: ſo we muſt not ende any of them without thankſgiuing. And thus much for the ſecond place of Scripture, which is a commentarie vpon this text; Man liueth not by bread onely, but by euerie word which proceedeth out of the mouth of God.

To make good vſe then of all that hath beene ſpoken, I ſhall deſire you to obſerue foure points. Firſt, that God can worke great matters with ſmall meanes. Thus ſaith our Lord; When I brake the fiue loaues among fiue thouſand, how many baskets full of broken meate tooke ye vp? they ſaid vnto him, Twelue. And when I brake ſeauen among fowre thouſand, how many bas-

Mar. 8. 19.

kers

kets of the leauings of broken meate tooke ye vp? and they said, Seauen. Certainely there is no reason in the world that seauen loaues should satisfie fowre thousand, and much lesse, that fiue loaues fiue thousand. But Christ hauing giuen thanks and blessed the bread, did that by the might of the word proceeding out of his mouth, which by the naturall power and condition of the bread could neuer haue beene done. Therefore also he repeateth it, and questioneth with his disciples about it. That by their confession and report, all the Church afterwards might beleeue, that God can worke great matters with small meanes, and that Man liueth not by breade onely, but by euerie word which proceedeth out of the mouth of God.

Secondly, that God can work strong matters with weake meanes. What a strong violent matter is it, to pull the soule of any one sinner out of the bottome of hell, and out of the iawes of destruction? yet this God doth. But how doth he it? This strong matter, howe

doth he worke it? By the weakeſt means that may be. We haue this treaſure, 2.Cor.6.7. ſaith the Apoſtle, in earthen veſſels, that the excellency of that power might be of God, and not of vs. O marueilous words, That the excellencie of that power might be of God, and not of vs. For if Angels were ſent to preach vnto vs, it might be thought, that the conuerſion of ſinners conſiſted in the excellencie of the Angels miniſtrie, not in the power of Gods word. Now ſimple and ſinneful men, ſuch as our ſelues are, no better then earthen veſſels, bringing ſuch a treaſure vnto vs, the excellencie of this worke muſt needs be wholly aſcribed to God. And as it is in ſpirituall foode, ſo it is in corporall. It is not the teacher, but the doctrine taught: or rather not the doctrine barely taught neither, but the diuine operation of Gods ſpirit working with the word which cõuerteth the ſoule. And ſo it is not the bread onely, but the bleſſing of Gods grace vpon the bread which ſuſtaineth our life. Thus God can worke ſtrong matters with weake meanes; and Man

liueth

liueth not by breade onely, but by euerie word that proceedeth out of the mouth of God.

Thirdly, that God can worke some matters with no meanes. When King Asa sawe himselfe ouerpressed with the multitude of his enemies, he praied thus to God: O Lord, it is all one with thee, to saue with many, or with no power. If he had said with many, or with a small power, it would haue beene plaine. But with many, or with no power, is verie wonderfull. Or rather it is no wonder at all, seeing it is spoken of God, with whome it is a verie ordinarie matter to saue, not onely as well with a small or a weak power, as with a great or a strong power, but also as well with no power, as with some power. It is a good carpenter, who hauing crooked and rough timber put into his hands, can hew it and make it fit for the building. Onely the creator of all it is which can worke, hauing no matter at all to worke vpon. The ordinarie meanes for plants and hearbs to growe by, is raine: Yet God prouided for Adam plants and herbes

2. Chr. 14. 11.

Gen. 2. 5.

before euer it had rained. The vſuall meanes for light is the ſunne. Howbeit
Gen. 1.3. God created light before he made the ſunne: Light the firſt day, the ſunne the fourth day. We ſee then that God is tied to no meanes. God can ſaue with no power, as wel as with ſome power: God can giue vs hearbs with no raine, as wel as with ſome raine: God can giue vs light without any ſunne, as well as with the ſunne: God can feede vs if it pleaſe him, as well with no bread as with bread. Therefore God can worke ſome matters with no meanes; and ſo Man liueth not by bread onely, but by euerie word that proceedeth out of the mouth of God.

Fourthly, that God can worke otherſome matters with contrarie meanes. He can not onely ſhewe vs light without any ſunne, but alſo bring light out of darkeneſſe. So our Sauiour, when
2. Cor. 4.6. he went about to cure him that was
Ioh. 9.6. borne blind, tempred ſpittle and clay, and put it vpon his eyes. This plaiſter ſeemes more likely to put out his eyes which ſees, then to cure his eyes who is

blind.

blind? Yet this is the power of the word proceeding out of Gods mouth. So the Prophet Elizeus, when colloquintida was put into the pot, by casting in a little meale into it, made of ranke poison a wholesome broth. So, when the Israelits wanted bread in the desert, God sent them Manna from heauen; and Moses said vnto them, This is the bread which the Lord hath giuen you to eat. Many things here were contrarie to nature. One thing especially, that the dew which made the manna, fell in the morning, whereas other dewe vseth to fall in the euening, and ascend in the morning. Therefore Moses putteth Israel in minde of this strange miracle afterward; God made thee hungrie, and fed thee with Manna, saith he, which thou knewest not, neither did thy fathers knowe it, that he might teach them that man liueth not by bread only, but by euerie word that proceedeth out of the mouth of the Lord, doth a man liue. Christs answer then to the tempter is, as if he should haue said; I want nowe bread in the desert, as long ago the Israelites

2. Reg. 4. 40.

Exod. 16. 15.

Deut. 8. 3.

lites wanted it. But God by his word prouided for them. Therefore I neede not incroach vpon vnlawfull meanes, but depēding stil vpon his prouidence, I shall neuer want. For God can worke great matters with small meanes, strong matters with weake meanes, many matters with no meanes, and some matters with contrarie meanes. So that Man liueth not by bread onely, but by euerie word that proceedeth out of the mouth of God.

And yet this is no doctrine of idlenesse and securitie neither. As we must not by diffidence or distrust in God, vse vnlawfull meanes: so we must not by presuming vpon God, neglect lawfull meanes. That we be not too distrustful we are sent to the lilly, and yet that we be not too negligent we are sent to the ant. S. Paul knewe right well, neither he nor any of his companie should be cast away in that shipwracke: yet for all that, he did not lay him downe vpon a pillowe and sleepe, but he vsed all good meanes for the safetie of the companie. He cast out the wheat and the

Act. 27.

tack

tackling of the ſhip: he looſed the rudder bands, and hoyſed vp the main ſaile. And vvhen the ſhip vvas ſplitted, he perſvvaded ſome by bords, and other by other peices of the ſhip to ſvvim ſafe to land. The more to blame vvere they yeſternight, vvhich vvhen they might haue done good, ſtood by ſtill and looked on. As though it vvere a diſparagement, or rather it vvere not a verie honourable part for any to help in a common danger? Or as though the fire vvhich vvas kindled by negligence, ſhould haue beene extinguiſhed vvith negligence alſo. Yea rather the Lord did by this fire, chaſtice the negligence of ſome, that he might ſtirre vp the diligence of all. No leſſe blame vvorthie vvas the vvhole tovvne, vvhich ſtanding ſo neere the royall preſence of the kings maieſtie and the Queenes maieſtie, yet vvas vtterly vnprouided of all helpe in this caſe. No buckets, no hookes, no ladders, no axes, could be gotten; no carpenters could be heard of, vvhich might haue done moſt good at ſuch a time. So that if the mightie and merci-

Then was a fire in Winſor towne.

full

full vvord proceeding out of the mouth of God, had not helped in necessity and time of neede, suddainly caulming and stilling the vvind, euen at that very instant, vvhich had beene busie all the day before, no question it had grovven to a farre greater dammage and danger. But I am ill aduised to meddle vvith these things. I make no doubt but order vvill be taken, though I hold my peace, that hereafter the tovvne for all such casualties be better prouided. Therefore here I ende. God for his mercie sake grant that neither by too much presuming confidence vve may neglect the lavvfull meanes, nor yet by too much distrusting diffidence vve may vse vnlavvfull meanes; but that depending vpon thy prouidence O Lord, vve may diligently followe the vvorke of our calling and so continually receiue a blessing from thee, thorough Iesus Christ: to vvhom vvith the Father, and the holy Ghost, be all praise, and glorie, nowe and euermore. Amen.

FINIS.

A SERMON PREACHED AT HAMPTON Court before the Kings Maieſtie, the 23. day of *September*. 1604.

2. Cor. 4. 17.

The momentarie lightnes of our affliction, worketh vs a ſurpaſſing exceeding eternall weight of glorie.

SAint Peter foretelleth 2. Pet. 3.
that ſome ſhould peruert S. Pauls epiſtles to their owne damnation. Such are they of the church of Rome. Among other places of S. Pauls epiſtles, they doe notably peruert this. For out of that the Apoſtle ſaith, Affliction worketh glory; they endeauour to con-

clude,

clude, that the patience of the Saints, and other their vertues, merit euerlasting life. But first the word, To worke, is verie generall and signifieth not onely causes properly so named, but also any antecedent, though it be but an adiunct or an accident. Againe, the Apostles words elsewhere are these. I suppose that the afflictions of this life, are not worthie of the glorie which shalbe reuealed. Wherefore they might haue done well, to chuse some indifferent construction which would haue reconciled both these places together, rather then to imbrace such an exposition of the one, as doth iustle, nay quite thrust out the other. S. Bernard doth thus, saying, that good workes, are not any cause meriting a kingdome, but onely a way directing to a kingdome. For seeing they are no cause, neither haue any correspondence, or proportion in them in respect of the glorie to come, therefore the Apostle saith, The afflictions of this life are not worthie the glorie that shalbe reueiled. And yet againe because the possessing of our soules in pa-

Rom. 8. 18.

Via regni, non causa regnandi.

tience

ience, is a way directly tending to the ſaluation both of our ſoules and bodies, therefore he ſaith, The momentarie lightneſſe of our affliction worketh vs a ſurpaſſing exceeding eternall weight of glorie. To which our Sauiour ſubſcribeth in theſe words, The gate is ſtraight, and the way narrowe which leadeth vnto life. This ſtraightneſſe therfore and narrowneſſe of affliction, is not a cauſe which deſerueth, but a gate or a way, which leadeth vnto life. So in an other place we haue, that by many tribulations we muſt enter into the kingdome of heauen. Not by many tribulatiõs, no not by any tribulations, we muſt merit heauen, but by many tribulations as by a gate or way, we muſt enter into the kingdome of heauen. And in this ſenſe S. Paul ſaies, The momentarie lightneſſe of our affliction worketh vs a ſurpaſſing exceeding eternall waight of glorie.

But now though this ſentence doe not confirme any Popiſh error, yet it doth excellently comfort any diſtreſſed and afflicted. For it exhorteth vs to be

patient in all afflictions, and that for foure reasons. The two first drawn from the nature of our affliction, the two last from the nature of that glory, which shalbe the reward of our affliction. The first is, because our affliction is momentarie: the second, because our affliction is light: the third, because our glorie shalbe eternall, yea surpassing eternall: the fourth, because our glorie shall be weightie, exceeding weightie. And therefore he saith, The momentarie lightnesse of our affliction, worketh vs a surpassing exceeding eternall waight of glorie.

I neede not here make any apologie for my selfe, nor yet render any reason, why I discourse of pouertie, before the rich, of affliction before those that are euere way flourishing. This point was cleared so reuerently and so learnedly of late in this high presence, that I am sure it must needes be yet well remembred. Certainely though ye haue not beene afflicted heretofore, neither are at this time, yet beeing men, ye may be hereafter. Wherefore it is not

My L. Almner, Bishop Watson vpon these words; The poore mans dayes are al waies euill, Prou. 15. 15.

amisse

amisse, that we all learne the doctrine of patience in tribulation. Partly that we may be more thankfull to God, if hitherto we haue not beene afflicted and plagued like other men: Partly that if any time of affliction happen hereafter, as any griefe, any losse, any sickenes, or such like, we may be prepared aforehand, and as it were armed with patience to endure it. For the momentarie lightnesse of our affliction worketh vs a surpassing exceeding eternall waight of glorie.

First, our affliction is momentarie. Wel sai's Eucherius, Nothing is of great importance, which is of small cõtinuance. Now our whole life is very short. What is our life, saith S. Iames? It is a vapour which for a time appeareth, but anon after vanisheth away. Therefore saith the Prophet, O Lord, thou knowest my life, as it is in the Septuagint: but as it is in the Hebrewe, Thou knowest my flitting. And therefore seeing our whole life is but a vapour, or a flitting, certenly our afflictions which are all comprised within the compasse of this life,

Nihil est magnum re, quod breue tempore.

Iam. 4. 14.

Psal. 56. 9.

muſt needes be much more momenta-
Heb.12.11. rie. All afflictiõ, as the Apoſtle writeth, for the preſent ſeemeth not to be ioyous but grieuous; but afterward it bringeth forth the quiet fruits of righteouſneſſe to them that are exerciſed thereby. He ſaith not that affliction is, but that it ſeemeth to be. So that affliction ſeemeth to be one thing, and is indeede an other. It ſeemeth to be grieuous, it is indeede ioyous: it ſeemeth to be troubleſome, it is indeede comfortable: it ſeemeth to be long and tedious, it is indeede momentarie and ſhort. E-
Eſa.54.8. uen as God himſelfe determineth this matter; For a moment, ſaith he, in mine anger, for a little ſeaſon haue I hid my face from you; but in euerlaſting mercie will I turne vnto you againe. That we ſhould not doubt of this doctrine, he redoubles the promiſe, for a moment, for a little ſeaſon. Therefore the Princely Prophet ſay's plainly. Hea-
Pſal.30.6. uineſſe may endure for a night, but ioy commeth in the morning. As the two Angels then that came to Lot log'd with him for a night, and when they

had

had diſpach't their arrant, went away in the morning: ſo afflictions, which are the Angels or the meſſengers of God. God ſendeth afflictions to doe an arrant vnto vs, to tell vs, we forget God, we forget our ſelues, we are too proud, too ſelfe conceited, and ſuch like, and when they haue ſaid as they were bad, then preſently they are gone. Whereupon we read, that the ſpirit of life returned into the two witneſſes which had beene ſlaine by the beaſt, after three dayes and an halfe. Why after three dayes and an halfe? To teach vs, that affliction and perſecution may perhaps tyranize ouer vs three dayes and an halfe, but they ſhal not fill vp the whole fowre dayes. For the elects ſake thoſe dayes ſhall be ſhortened. Agreeably to that which Iohn Baptiſt begun his preaching with, Repent; for the kingdome of heauen is at hand. Repent, that's a matter of mortification and affliction to the fleſh. For the kindome of heauen is at hand, That's a matter of comfort and ioy. So our Sauiour, Behold I come quickly, and my reward with me: if

Gen. 19. 2.

Reue. 11. 11.

Matth. 24. 22.

Matth. 3. 2.

Reuel. 22. 12.

Christ will come quickly, then affliction will be gone quickly: Thus momentarie is our affliction: For our whole life is short, much more then the afflictions of this life: affliction is grieuous but for the present: heauinesse endureth but for a night: persecution lasteth but three dayes and an halfe: the kingdome of heauen is at hand, therefore deliuerance is at hand: Christ will come quickly, therefore affliction will be gone quickly. Wherefore seeing our affliction is so momentarie, let vs be patient in affliction: For the momentarie lightnesse of our affliction worketh vs a surpassing exceeding eternall waight of glorie.

Secondly, our affliction is light. Almightie God setting forth his owne excellency, saith, Who hath measured the heauens with his span, and the waters with his fist? By the heauens are meant the diuine blessings of God; by the waters, afflictions & woes. Those he measureth with his span, which is a longer measure: these with his fist, which is a shorter measure. So that the Lord is as I may say a rhetoritian, verie plentifull

Esa. 40. 12.

and

and copious in his bleſſings; he meaſureth them with his ſpanne: but he is a logitian, more ſhort and ſparing in his afflictions, theſe he meaſureth with his fiſt. For in the hand of the Lord there is a cuppe, the wine is redde, and full mixt, he powreth out of the ſame: as for the dregges thereof, the wicked of the earth doe drinke them vp. Firſt, we drinke not this cup onely full of redde wine, that is, of the wrath and indignation of God, but mixt with diuerſe comforts otherwiſe. Then beſides we meddle not with the dregs. Vpō the vngodly he ſhall raine ſnares, fire & brimſtone, ſtorme, and tempeſt, this ſhall be their portion to drinke. We drinke only a little of the vppermoſt. And therefore he ſaith, God powreth out of the ſame. That after we haue ſuffered a *modicum*, as S. Peter ſpeaketh, we may then enter into glorie. According to king Dauid his prayer, Comfort vs, O Lord, now for the time wherein thou haſt afflicted vs, and for the dayes wherein we haue ſeene euill. Hierome noteth that hauing firſt ſaid wherein thou haſt

Pſal. 75. 9.

1. Pet. 5. 10.

afflicted vs; he expounds it after by theſe words, wherein we haue ſeene euill. Therefore that which *Acteon* wiſhed, that he might ſee only his hounds hunting, and not feele it, that happeneth indeede to vs. Our affliction is, not a feeling of euill neare at hand, but onely a feeling of it a farre off. As the Perſian Kings children in their minoritie, if they had committed a fault, were not corrected themſelues, but onely ſaw ſome of meaner birth chaſtiſed before them: ſo God teacheth vs to take heed, rather by other mens, then by our owne harmes. And looke how Abraham laid nothing but wood vpon his ſonne Iſaac, carrying the knife and the fire himſelfe: after the ſame ſort dealeth our heauenly father with vs. He laieth vpon vs wood without a knife. The Phiſitian ſaith, that is the beſt exerciſe which is *ad ruborem, non ad ſudorem*, refreſhing the ſpirits and ſtirring vp the blood a little, but not putting a man into any great ſweat. But the diuine may ſay, that is the beſt affliction, which is *ad ſudorem, non ad ſanguinem*. Therefore God laieth

Pſal. 90. 15.

Velletque videre, non etiam ſentire, Ouid.

laieth vpon vs wood *ad ſudorem*, to make vs ſweat, In the ſweat of thy browes ſhalt thou eat thy bread; not a knife *ad ſanguinem*, to make vs bleed, Ye haue not yet reſiſted vnto blood. God laieth vpon vs wood without fire. Now wood without fire, is not greatly dangerous. Or ſay he lay vpon vs both wood and fire: yet the voice of the Lord deuideth the flame of fire. For in the flame of fire naturally there is heat and light. But notwithſtanding, the omnipotent voice of the Lord diuideth theſe, one from the other. As the curſed in hell ſhew, and the elect vpon earth. I am tormented in this flame, ſaith Dives. Theres heat, but no light. Contrariwiſe the three children in the furnace ſhined as Angels for light, but were ſo farre from heat, that no one haire of their head, or of their apparell periſhed. When Moyſes ſaw a buſh burning and not conſumed, he ſaide, I will goe, and ſee this great viſion. A great viſion indeede. There was a flame of fire. Els how was the buſh burning? There was light. Els how did Moſes ſee it? There was no

Gen. 3.19.

Heb. 12.4.

Exod 3.2. heat. Els how was not the bush consumed? Yet in euery faithfull one afflicted you may see this great vision. The voice
Psal.97.11. of the Lord in his affliction, as in the flame of fire, divideth the heat from the light. So that he is not consumed by the heat, (nay rather his infirmities and carnall concupiscences are consumed thereby) but onely illuminated by the light. According to that, Onely vexation giueth vnderstanding. And in another place, Light is sprung vp to the righteous, and ioy to them that are true of heart. Thus ye see how tenderly our deare father dealeth with vs. He laieth either no fire at all vpon vs, or els no burning fire for heat, but onely a blasing fire for light. To make short. Many hands (as we say) make light worke. Now wee haue many compartengers and fellowes which make the labour of our affliction light. First, all creatures sigh and grone with vs; Then,
Rom.8.22. Gal.6. all the faithfull beare one an others burdens, and so fulfill the lawe of
Psal.91.11. God. Thirdly, the good angels haue a charge giuen them of vs, that we hurt

not

not our foot at any time againſt a ſtone. Next, God the father biddeth vs caſt our burthen vpon him, and promiſeth to nourith vs. Fiftly, the holy Ghoſt helpeth our infirmities, and helpeth them euen when we are readie to be oppreſſed by them. Laſtly, God the ſonne ſetteth to his hand likewiſe, and ſaith, Come vnto me all yee that labour and are heauie loaden, and I will refreſh you: take my yoke vpon you; for my yoke is eaſie, and my burthen is light. As if he ſhould haue ſaid, To drawe in the yoake without me, would be a hard matter; and to beare the burthen without me, would be aboue your ſtrength: but if you come to me, if you drawe and beare with me, I will refreſh you; For my yoake is eaſie, and my burthen is light. Thus light is our affliction. For God meaſureth to vs the water with his fiſt, which is the ſhorter meaſure: he cauſeth vs to drink of the cup no otherwiſe but as it is mixt with many comforts: he maketh vs not ſwallow vp the lees of it, but onely a little *modicum* of the vppermoſt: he laieth affliction vpon

Pſal. 55.23.

Rom. 8.26.

Matth. 11.30.

vs,

vs, which is rather a seeing, then a feeling of euill: he laieth wood vpon vs to exercise vs, but neither a knife to cut vs, nor yet fire to burne vs. Lastly, we haue many fellowes in our affliction which make it light. All creatures: all the faithfull: all the good angels: God the father: God the holy Ghost: God the Sonne, who saith, My yoake is easie, and my burden is light. Wherefore seeing our affliction is so many waies light, we must be patient in all affliction; For the momentarie lightnes of our affliction worketh vs a surpassing exceeding eternall waight of glorie.

Thirdly, our glorie is eternall, yea surpassing eternall. The glorie we looke for, is called a kingdome. Of which the princely Prophet saith thus; Thy kingdome is an euerlasting kingdome, and thy dominion endureth throughout all ages. Whereupon *Origen* noteth, that as there is a holy, and a holy of holies; as a saboth, and a saboth of sabboths; as a heauen, and a heauen of heauens; as a song, and a song of songs: so there is an age, and an age of ages. And againe, as

Psal. 145. 13.

Origen in Cant. 1.

that

that which is not onely a holy, but also a holy of holies, is the holiest place of all; as that which is not onely a saboth, but also a saboth of saboths, is the perfectest rest of all; as that which is not onely a heauen, but also a heauen of heauens, is the highest heauen of all; as that which is not onely a song, but also a song of songs, is the excellenteſt song of all: so that which is not onely an age, but also an age of ages, and especially, as the Psalmist speaketh, an age of all ages, is the most infinite eternitie of all. Which seeing it is attributed to the kingdome of Christ, being likewise the kingdome of all true Christians, it followeth that our glorie is surpassing eternall. Whereupon *Prosper* noteth, that that which *Virgil* writeth of *Augustus Cesar*, He hath giuen vs an Empire without ende; may much more fitly be applied to Christ. For though *Augustus* raigned very long, aboue fiftie yeares, yet at length his gouernment as all other earthly kingdomes, was determined. But of our heauenly king onely the angel Gabriel saide most truly, Of

De promiſſi: & prædicti.

Imperium ſine fine dedit.

his

Luk 1.33. his kingdome there ſhall be no ende. Now this glorie is as well called a crowne, as a kingdome. And this

2.Pet.1.14. crowne, as S. Peter ſaith, is vndefiled,

Αμίαντον. ἀμάραντος. which neuer fadeth away. The Greeke words which S. Peter vſeth, are Latine words alſo: and they are not onely appellatiues, beeing the epithites of this crowne, but alſo propers, the one the proper name of a ſtone, the other of a flower. For *Iſidore* writeth there is a pretious ſtone called *Amiantus*, which though it be neuer ſo much ſoyled, yet it can neuer at all be blemiſhed. And beeing caſt into the fire, it is taken out ſtill more bright and cleane. Alſo *Clemens* writeth, that there is a flower called *Amarantus*, which beeing a long time hung vp in the houſe, yet ſtill is freſh and greene. To both which, the ſtone and the flower, the Apoſtle, as I am verily perſwaded, alludeth in this place. As if he ſhould haue ſaide, The crowne which ye ſhall receiue, ſhall be ſtudded with the ſtone Amiantus, which cannot be defiled; and it ſhall be garniſhed with the flower Amaran-

Iſidorus Etymolog. l. 16 c. 4.

Alexandrin. Pedagog. lib. 2. c. 8.

tus,

tus, which alwaies is freſh and neuer fades away: ye ſhall receiue a crowne vndefiled, and that neuer fades away. Which, as Beda noteth, was inſinuated in the crowne round about the Arke of the Teſtament. For in a circle there is neither beginning nor ending. Or rather euery where there is a beginning, euery where an ending; and ſo no where any beginning or ending. To ſhew that the patient alſo ſhal haue a crown ſet vpon their head *per circuitū*, running round in a circle & neuer comming to any end of eternitie. Well, our glorie is called alſo a treaſure. Three kind of treaſures there are. A treaſure in hell: a treaſure in earth: a treaſure in heauen. That in hell is a treaſure of torments: that in earth is a treaſure of ſnowe: that in heauen, is a treaſure of eternitie. For the firſt, S. Iames ſayes; Go to nowe you rich men, weepe and howle for the miſeries that ſhall come vpon you: your riches are corrupt, and your garments are moth-eaten: your gold and ſiluer is cankred, and the ruſt of them ſhall be a witneſſe againſt you, Iam. 5. 1. 3.

and

and ſhall eat your fleſh as it were fire: Ye haue heaped vp treaſure for the laſt dayes. Here's a treaſure in hell. Which to be a treaſure of torments the Apoſtle prooueth, ſaying, Thou after thy hardneſſe, and heart that cannot repent, treaſureſt vnto thy ſelfe wrath againſt the day of wrath. A treaſure of wrath and of torments. Frō which God for the deare blood of his ſonne ſake deliuer vs euery one. The ſecond, is a treaſure in earth. Of which our Sauiour ſaith; Lay not vp treaſures for your ſelues vpon earth, where the moath and canker corrupt, and where theeues dig thorough and ſteale. And this is a treaſure of ſnowe. For S. Gregorie vpon thoſe words of Iob; Who entreth into the treaſures of ſnowe; ſheweth that earthly treaſures are treaſures of ſnowe. You ſee little children what paines they take to rake and ſcrape ſnowe together to make a ſnowe-ball: right ſo, they that ſcrape together the treaſure of this world, haue but a ſnowe-ball of it; as ſoone as the ſunne ſhineth, and God breatheth vpon it, and ſo entreth

Rom. 2. 5.

Matth. 6. 19.

Qui ingreditur in theſauros nivis.

into

into it, by and by it comes to nothing. The third, is a treaſure in heauen. Concerning which our Sauiour ſaith, Lay vp for your ſelues treaſures in heauen, where are bagges that neuer waxe old. Now this is a treaſure of eternitie. And therefore the Chriſtians of the primitiue Church, ſuffered with ioy the ſpoiling of their goods, knowing that they had in heauen a better, and a more enduring ſubſtance. They contemned all treaſures of ſnow in reſpect of this ſubſtance. For they haue no ſubſtance, neither are ſimply good, though they be called goods, but melt away as ſnow: this is a better, and a more enduring ſubſtance; yea a moſt enduring, a ſurpaſſing eternall waight of glorie. Thus ye ſee how eternall our glorie is. It is a kingdome: a crowne: a treaſure. And this kingdome is an euerlaſting kingdome: this crowne is an incorruptible crowne: this treaſure is an eternal treaſure. And therefore ſeeing our glorie is ſo ſurpaſſing eternall, we muſt be patient in all affliction. For the momentarie lightnes of our affliction worketh vs

Mark. 10.21.

Heb. 10.34.

ſurpaſſing exceeding eternall waight of glorie.

Fourthly, our glorie is weightie, yea exceeding waightie. The glorie to come, by ſome reſemblances is ſhewed to be eternall, by other to be weightie. Firſt, to this purpoſe it is compared to wine. Touching which our Sauiour
Mark.14.25. ſaith, Hereafter will I not drinke with you of the fruite of the vine, till I drinke it newe with you in my fathers kingdome. Now how waightie this wine ſhalbe, appeareth in that the ſpies bringing cluſters of grapes out of Ca-
Num.13.24. naan, caried them vpon a poale on their ſhoulders. To ſhewe, in the celeſtiall Canaan what weightie glorie there ſhall be. So when our Lord turned wa-
Ioh.2.7. ter into wine, he commanded to fill the veſſels to the toppe. Theſe veſſels top-
2.Ioh.8. full of wine doe ſignifie at the mariage of the Lamb, that the patient ſhall haue a full reward: preſſed downe, ſhaken
Pſal.23. together, running ouer. So that euery one of them may ſay, My cuppe doth ouerflowe. Againe, our glorie is compared to a peny. Now in a peny we con-

ſider

ſider fowre things. The image: the ſuperſcription: the ſound: the waight: So our Sauiour when they ſhewed him a peny, asked whoſe image and ſuperſcription it was. Firſt then for the image, Chriſt ſhall change our vile bodies, that they may be like the glorious bodie of his ſonne: that as we haue borne the image of the earthly, ſo we may beare the image of the heauenly. For the ſuperſcriptiō our Sauiour ſaith, To him that ouercommeth will I giue a white ſtone, and in it a name written, which no man knoweth but he that receiueth it. As a Prince ſeeing his name vpon a peice of coine, knoweth it is of his owne mint: ſo euery patient Chriſtian ſeeing his owne name in this white ſtone, which is a token of honour, knoweth it properly belongeth to himſelfe. For the ſound, the Pſalmiſt ſaith, Bleſſed are they that dwell in thy houſe, they ſhall alwaies praiſe thee. This ſhall be the ſound of the peny continually, the praiſe of God. As the foure and twentie elders, neuer ceaſed day, nor night, to ſing, Holy, holy, holy, to

Philip. 3. 21.

Reuel. 2. 17.

Reuel. 4. 8.

him that is, and was, and is to come. Fourthly, for the waight, the ſhekel of the Sanctuarie was twiſe as weightie as the common ſhekel: in like manner our glorie ſhall be as the ſhekel of the Sanctuarie exceeding maſſie and waightie. But what ſpeake I of wine? What of a peny? God himſelfe ſhall be our glory.

Pſal. 3. 3. According to that; Thou art my glorie and the lifter vp of my head. As if he ſhould haue ſaid, affliction would make me caſt downe my countenance, and hold downe my head like a bulruſh: but the remembrance of this that thou art my glory, makes me lift vp my head.

Geneſ. 15. 1. So ſai's God to Abraham; Feare not Abraham, I am thy buckler, and thy exceeding great reward. I am thy buckler to latch thoſe blowes which affliction would lay vpon thee: and thy exceeding great reward, bleſſing thee with exceeding waightie glorie. For they that ſhall enioy this glorie, ſhall ſee God. Agreeably to that of our Lord; Bleſſed

Mat. 5. 8. are the pure in ſpirit for they ſhall ſee God. And how ſhall they ſee God? Not ſtanding behind the lattiſſe, or looking

out of a window, that is darkly and ob- 1. Cor. 13. 12.
scurely, but face to face, talking with him familiarly as one friend doth to an other. O ioy aboue all ioyes! O glory that passeth all vnderstanding! when we see the amiable and gracious countenance of our Lord reconciled to vs by Christ. Doubtles if the Queene of Saba thought her selfe happy, for hearing the wisedome of Salomon, and seeing the riches of his house, and the order of his seruants: then much more shall we be happie, when we shall see the glorie and heare the wisedome of the Father, not as the preachers shewe it out of the word, but as our owne eies shall behold it in heauen. O how blessed shall we thinke our selues then, that by any paines, by any afflictions we haue at length attained to such waightie glorie. For this glorie is wine running ouer; is a peny waightie according to the shekel of the Sanctuarie; is the blessed sight and fruition of God himselfe. Wherefore considering how waighty our glorie is, we must be patient in all affliction. For the momentarie lightnes

of our affliction, worketh vs a ſurpaſſing exceeding eternall waight of glorie.

Compare then th' affliction on th' one ſide, with the glorie on the other ſide: the ſhortnes of th' affliction, vvith th' eternitie of the glorie: the lightneſſe of th' affliction, with the waightineſſe of the glorie. And then be content for an eternall glorie to ſuffer momentarie affliction: for waightie glorie to ſuffer light affliction. The Stoickes, if their griefe were either momentary or light, cared for no more. For if it were ſhort, they cared not how heauie it were: againe, if it were light, they cared not how long it were. Our affliction is both momentarie and light. One helpe was ſufficient for them: we haue two for fayling. A ſtarke ſhame therefore it would be for vs, if heathen and pagans, hauing fewer meanes then we haue, ſhould ſhewe greater patience then we ſhewe. But the Scriptures affoard vs yet more forceable inducements. Iacob being in loue with Rachell, ſerued for her firſt ſeauen yeares, and afterward ſeuen yeares more, in all fourteene; and

theſe

theſe many yeares ſeemed to him but a fewe dayes. O deere Lord, that we had thy grace to loue thy eternall waightie glorie, but as well as many a man hath done a mortall earthly creature. Then no doubt many yeares of afflictiō would ſeeme to vs but a fewe dayes: heauy burthens of affliction would ſeeme to vs very ſweete and light. Chriſt Ieſus for the ioy that was ſet before him, endured the croſſe, and deſpiſed the ſhame, and now ſitteth at the right hand of the throne of God. Queſtionles, beloued, the croſſe of Chriſt was tedious and long; the ſhame that he ſuffred was heauie and vntollerable. Yet this croſſe ſeemed but momentarie to him, and this ſhame ſeemed but light vnto him, in compariſon of the ioy that was ſet before him, and of the eternall waightie glorie which he hath now attained, ſitting at the right hand of the throne of God. To the which place of honour and worſhip, we beſeech thee, O louing Lord, to bring vs, after all the afflictions of this wretched world; not for our owne deſerts or merits, but for the me-

rit of that croſſe which Chriſt endured, of that ſhame which Chriſt deſpiſed. To whom, for his croſſe, be all praiſe, for his ſhame, be all glorie; together with the Father, and the holy Ghoſt, now and euermore, Amen.

FINIS.

A SERMON

PREACHED BEFORE THE Kings Maiestie lying at the Lord SAYES *house, called Broughton,* besides Banburie, the 2. day of *September.* 1604.

Rom. 8. 31.

If God be with vs, who can be against vs?

THese words cõtaine a most magnificent and triumphant cõclusion arising out of the former discourse. For the Apostle hauing before prooued, that man is iustified onely by the free grace & mercie of Christ without any merit and desert of good

workes, at length concludeth in the beginning of this chapter, Therfore there is no condemnation to them that are in Christ Iesus: and so likewise here, If God be with vs, who can be against vs?

Nathan Citræus in Itineratio.

Maximilian the Emperour so admired this sentence, that he caused it to be set in letters of checker work vpon a table at which he vsed to dine and suppe, that hauing it so often in his eye, he might alwaies haue it in minde also: *si Deus pro nobis, quis contra nos?* If God be with vs, who can be against vs?

The truth of it is so apparant, that it hath beene made a common watchword, not of Christians onely, but euen of heathenish souldiers. Our word is Immanuel, that is, by interpretation, God with vs. And some of the auntient Romanes vsed likewise in their warres this watchword, *Nobiscum Deus*, God with vs. For indeede, if we be of the colledge and societie of Immanuel, and if God be on our side, we shall be sure to preuaile. If God be with vs, who can be against vs?

Esa 8. 9.

Vegetius l. 3. c. 3.

Damascene saith well according to

the

the Scripture, Our God is aboue all Gods. And ſo likewiſe Cyrill, The power of our God is aboue all power. Therefore, if that power be on our ſide which is aboue all power, and that God which is aboue all gods, nothing can hurt vs; If God be with vs, who can be againſt vs?

Θεος ημων ὑπερ παντας θεους. Psal. 95. Δυναμις ἡμῶν ὑπερ πασαν δυναμιν. Cyril. Hierosol.

S. Auſtin ſheweth out of the verſe immediately going before, that fowre eſpeciall waies God is with vs. God is with vs, in that he hath predeſtinated vs: God is with vs, in that he hath called vs: God is with vs, in that he hath iuſtified vs: God is with vs, in that he hath glorified vs. *Innocentius* the third, ſheweth out of the words conſequently following after, that fowre ſpeciall enemies are againſt vs. The inferiour enemie againſt vs, is man: the exteriour enemie againſt vs, is the world: the interiour enemie againſt vs, is the fleſh: the ſuperiour enemie againſt vs, is the deuill. So that whereas the Apoſtle ſai's here, If God be with vs, who can be againſt vs? It is all one, as if he ſhould haue ſaid; If God haue predeſtinated vs,

De verbis Apoſtoli. Ser. 16. Deus pro nobis vt prædeſtinaret nos.

In commun. Apoſtolorū, ſerm. 2. Hoſtis contra nos inferior homo.

what

what can man doe againſt vs? If God haue called vs, what can the vvorld doe againſt vs? If God haue iuſtified vs, vvhat can the fleſh doe againſt vs? If God haue glorified vs, vvhat can the deuill doe againſt vs? If God be vvith vs, vvho can be againſt vs?

The firſt enemie againſt vs, is man. *Homo homini lupus.* And an other prouerbe ſaith, Either a god or a deuill. For to ſay nothing, that no time is freed, no place priuiledged, no degree ſecured, no torment vnpractiſed, onely this I vvill touch, that no age is exempted. But the crueltie of man rageth, not onely vpon the old after they are buried, but alſo vpon the young before they are borne. Thus ſaith the Lord, For three tranſgreſſions and for foure, I vvill not turne vnto Moab, becauſe they digged vp the bones of the king of Edom, and burnt them to lime. The king of Edom vvas a vvicked man, yet God deteſted ſo this vnnaturall and barbarous cruelty of the Moabits toward the dead, that for this eſpecially he would not be reconciled to them. The like enſamples

Aut deus, aut dæmon.

Amos 2.1.

haue

haue not wanted in our land, and almoſt in our time. *Tracie* two yeares, & *Wickliffe* two and fortie yeares after he was buried, was digged vp. So euen of late they vſed *Martin Bucer* and *Paulus Phagius* in Cambridge, and *Peter Martyrs* wife in Oxford. Such cruell men, if they had as great power ouer theſe holy Martyrs ſoules, as they had ouer their bodies, doubtles they would haue puld them out of heauen. For as long as they had a finger, or a foote, or a bone, or a piece of a bone in the graue, they neuer left mining and digging, till they had rooted it out. So that at the leaſt wiſe we may ſay of them with the Pſalmiſt, The dead bodies of thy ſeruants, O Lord, haue they giuen to be meate to the foules of the ayre, and the fleſh of thy Saints to the beaſts of the field. Pſal. 79. 2.

Now the crueltie of man againſt man, as it endeth not, when life endeth: ſo it beginneth before life beginneth. For not onely Eſau that cruell and curſed reprobate, ſtrugled and wraſtled with his brother Iacob in their mothers wombe: but alſo the Ammonites ript

vp

Amos.1.13. vp the women of Gilead beeing gre
Lamen. 2.20 with child, and the Babylonians cauſe
the women of Ieruſalem to eate the
owne fruit, and their children of a ſp
long. And not long agoe in the Iſle
Garnſey, whē a faithful women, (who
Perotine Maſſy. name neede not heare to be rehearſe
while ſhee was burning at the ſtake, wa
deliuered of a goodly man-child, ſom
were ſo hard-hearted, to fling him bac
againe into the fire, there to be murth
red, as they meant it, but indeede ma
tyred with his mother. O bleſſed babe
Becauſe there is no roome for him
the inne, as ſoone as he is borne
he is laide in a manger. Nay, be
cauſe there is no roome for him in an
one corner of all the world, by and b
he is baptized with the holy Ghoſt an
with fire. O bleſſed, I ſay againe, bleſſe
babe! Before thou art lapped in ſwad
ling clothes, thou art crowned wit
martyrdome: & before thou fully bre
theſt in the breath of life, thou happe
breatheſt out thine innocent ſoule
God. But fie vpon ſuch beaſtly and cr
ell murthers. Out vpon ſuch deuili

nd fiendiſh tormentors. Theſe Saints? heſe Catholiks? who are Scythians, if heſe be Saints? who are Canibals, if heſe be Catholiks? which holding it as n article of their faith, that all children ying without baptiſme, are damned, er wittingly did put this innocent hild to death before he was baptized. And therefore as they made the mo-her ſuffer the moſt vntollerable paines f childbirth and martyrdome both to-ether: ſo, as they verily thought and eleeued, they flung the infant alſo odie and ſoule into an earthly fire, and nto hell fire all at once. This is the rueltie of man. He would, if he could, ull ſome out of heauen after they are uried, and thruſt ſome into hell before hey are borne.

But God hath predeſtinated vs. And ot onely before we were borne, but al-o before the world was created, hath hoſen vs in Chriſt. Euen as Chriſt ſhal ay at the laſt day, Come ye bleſſed of my father, inherit the kingdome of hea-en prepared for you before the foun-ations of the world. For looke how

Ephel. 1. 4.

Matth. 25. 34.

careſull

Primasius in 2. Tim. c. 1. in illa Ante tempora seculania. Arator. Dona prius quam tempora dedit.

carefull parents prouide for their children, and put them in their will before they are borne: so God giues vs the grace to liue with him, before he giue vs time to liue here. Euen as the Sonne saith, Feare not, little flock: for it is your fathers will to giue you a kingdome. And the father himselfe, I, euen I am he that comfort you: who art thou then that feareſt a mortall man, who fadeth away as grasse? Therefore euery courageous Christian may comfort his heart in God, and say with the princely Prophet, The Lord is my light, and my saluation, whome then shall I feare? the Lord is the strēgth of my life, of whom then shall I be afraid? when the wicked, euen mine enemies and my foes, come vpon me to eat vp my flesh, they stūbled and fell. Though an hoast of men were laid against me, yet shall not my heart be afraid, and though there rose vp warre against me, yet will I put my trust in him. I will not be afraid of ten thousand of the people, that haue set themselues against me round about. Yea though I walke through the valley of

he ſhadow of death, yet will I feare no euill: for thou, O Lord, art with me, thy rod and thy ſtaffe they comfort me. So that I may boldly ſay, The Lord is my helper, neither will I feare what man can doe vnto me. The Lord of hoſts is with vs, the God of Iacob is our refuge. And if the Lord of hoſts haue predeſtinated vs vnto life, what can man doe againſt vs? what before we liue? what while we liue? what after we liue? If God be with vs, who can be againſt vs?

The ſecond enemie againſt vs is the world. Which aſſaileth vs as well by aduerſitie, as by proſperitie. What is the world, ſaith *S. Ambroſe*, but a race or a courſe full of trialls and troubles? It is a field, wherein is little corne, but much cockle. It is a garden, wherein are fewe roſes, but many thornes. Yet theſe thornes of aduerſitie doe not ſo much oftentimes endanger vs, as the baites of proſperitie. The world is more dangerous, ſaith *S. Auſtin*, when it flattereth, then when it threatneth: and is more to be feared, when it allureth vs to loue it, then when it enforceth vs to contemne

Quid eſt mundus, niſi agon plenus certaminum?

Mundus periculoſior eſt blandus quàm moleſtus, & magis cauendus, cùm ſe illicet diligi, quàm cùm admonet cogitq; contemni. Epiſt. 144.

it. For euen as Iudas by a kisse betraied his master: so the world is a very Iudas. It meaneth most falsly, when it imbraceth most friendly. Wherefore the Apostle saith thus of Demas; Demas hath forsaken vs, and imbraced this present world. So that the immoderate embracing of this world, is a flat forsaking of Christ and his gospell. Vnskilfull swimmers, when they begin to sinke, if they catch hold of weedes in the bottome, the faster they hold, the surer they are drowned: and in like sort they that shake hands with the world, and embrace the pleasures and prosperitie thereof most greedily, plung themselues most deeply into destruction.

Qui mundi amplectuntur similes sunt illis, qui submerguntur in aquis. Bernard. de Aduen. Ser. 1.

But God hath called vs. And therefore neither aduersitie nor prosperitie can hurt vs. Maruell not saith our Sauiour, thogh the world hate you. It hated me before it hated you. If you were of the world, the world would loue you, but because you are not of the world, but I haue chosen you out of the world, therefore doth the world hate you. Well, as the world hateth vs: so we

muſt hate it againe. As it contemneth vs, ſo we muſt contemne it againe. According to that of *S. Paul*, The world is crucified to me, and I vnto the world. I am crucified to the world, that is, The world contemnes me: the world is crucified to me, that is, I contemne the world. The world contemnes me, and I contemne it. For as Gregorie ſaies, He that hath nothing that he loues in the world, hath nothing to feare of the world. And Cyprian, What neede he to feare of the world, who hath God his protectour, his tutor, his defendour in the world? He that is of God, ouercommeth the world. And this is our victorie whereby we ouercome the world, euen our faith. Whereupon our Sauiour ſaies, Be of good comfort, I haue ouercome the world: and behold I am with you euen vnto the ende of the world. So that the world, and the trouble we ſhall haue in the world, ſhall haue an ende: but the comfort we haue in God, ſhall haue no end. Behold, I am with you, ſaith he. And if God be with vs, and haue called vs out of the world,

Moral. ſer. 10 c. 12. Qui nil habet in mundo quod appetat, nihil eſt quod de mundo pertimeſcat. Cyprian. Quis ei de ſeculo metus eſt, cui in ſeculo deus tutor eſt?

what can the world doe againſt vs? If God be with vs, who can be againſt vs?

The third enemie againſt vs, is the flesh. Salomon ſaith this is one thing which maketh the earth euen tremble, when a ſeruant beginneth to beare rule. The fleſh is, and ought to be a ſeruant. Yet it beareth rule in the vnregenerate. Yea it ſtriueth to beare rule, and beginneth to beare rule, euen in the godly. A mans enemies are they of his owne houſe. It is mine owne familiar friend, that liſteth vp his heele againſt me. This familiar friend was *Paul* much troubled withall, when he ſaid; I ſee an other law in my members, rebelling againſt my minde, and leading me captiue vnto death. And Lot, who beeing a iuſt man, that could not be ouercome with all the ſinnes of Sodom, by immoderate drinking of wine fell to follie. And Sampſon, who otherwiſe impregnable, yet yeelded to Dalila. Therefore in the boſome it lieth, which ſtriueth to lay our honour in the duſt.

Prouerb. 30.22.

Rom. 7.

But God hath iuſtified vs. And hauing iuſtified vs, in ſome meaſure alſo

hath begunne to ſanctifie vs. So that the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, in ſo much as we cannot doe as we would. Not onely the fleſh againſt the ſpirit, but alſo the ſpirit againſt the fleſh. So that we cannot doe as we would. For if we would ſerue god ſo holily as the angels, we can not, becauſe the fleſh luſteth againſt the ſpirit: againe, if we would ſinne with full conſent of wil ſo brutiſhly as the wicked doe, we cannot, becauſe the ſpirit luſteth againſt the fleſh. But euen as *Caſtor* and *Pollux* liue by turnes, one one day, an other another: ſo the fleſh and the ſpirit preuailing, ſometimes one, ſometimes an other, make mixt actions. So that neither can our good actions iuſtifie vs, becauſe in them the fleſh luſteth againſt the ſpirit: nor yet can our ill actions condemne vs, becauſe in thē the ſpirit luſteth againſt the fleſh. For now that Sara is mortified, her wombe is dead, and it ceaſeth to be with her after the manner of women. Now that Iacob hath wreſtled with God, his thigh is ſhrunke vp. Now

that Paul is conuerted, he chastiseth his bodie, and bringeth it into subiection. Now that the blessed virgin is freely beloued, she keepeth her selfe within, and knoweth no man. And therefore sai's the Angel, Haile Mary freely beloued, the Lord is with thee. But the blessed Virgin fearing, the Angel added; Feare not Mary, for thou hast found fauour with God. As if he should haue said; Feare not the angel of the Lord, seeing the Lord of the angel is with thee. Thou hast found fauour with God, to haue the fruit of thy flesh, the sauiour of thy soule. So that if God haue a fauour vnto vs, and haue iustified vs in Christ, what can the flesh doe against vs? The spirit will not let it doe as it would. For If God be with vs, who can be against vs?

The fourth enemie against vs is the deuill. And he is the worst enemie of al. Therefore sai's the Apostle, we haue not to fight with flesh and blood, but vvith principalities and povvers, and vvith the Prince of darknesse that ruleth in the aver. This Prince vvarreth against

vs two vvaies. By perſecutions, and per-
ſvvaſions. For the firſt, he is deſcribed
in the Reuelation to tide vpon a blacke
and a redde horſe. The blackneſſe of the
horſe ſhevveth hovv terrible the deuil
is, the reddeneſſe, hovv bloodie. Nei-
ther doth he come ſingle, but ſeauen of Luk. 8. 2.
them at once poſſeſſe Mary Magdalen.
Neither doe they onely fight againſt vs
beeing aliue, but the deuill fought
vvith Michael th'arkeangel for the bo- Iud. 9.
die of Moſes vvhen he vvas dead. Nei-
ther doe they terribly ſet vpon vs to get
our bodies onely, but our ſoules alſo. Eſ-
pecialy, they do this at the day of death,
and vvill doe more diligently at the day
of iudgement. Novv their perſvvaſions
are yet more dangerous then their
threatnings. When they come to vs in
the ſhape not of an vncleane ſpirit, but
of an angel of light. Thus Satan did ſet
vpon the firſt Adam, Hath God indeed Gen. 3.
commanded you not to eate of the tree?
He makes a queſtion of it. And if ye eat,
you ſhall be as Gods knovving good &
euill. A faire promiſe, but a contrarie
performance. So he did ſet vpon the Mat. 4.

ſecond Adam; All theſe things vvill I giue thee, if thou vvilt fall dovvne and vvorſhip me. He vvould hire Chriſt, and giue him good vvages to ſerue him: vvhich vvould haue depriued our Sauiour of all his eternall glorie.

But God hath glorified vs. It is not now to be doubted whether Satan ſhall preuaile againſt vs or not, but it is moſt ſure he ſhall not. He hath glorified vs, ſaith S. Paul. Though the poſſeſſion of it be to come, yet the aſſurance of it is paſt. Euen as our Lord auoucheth in an other place, He that beleeueth in me, hath paſſed from death to life. Not ſhall paſſe, but hath paſſed. So S. Paul, He hath made vs to ſit with himſelfe in heauenly places aboue. Not he will make, but he hath. Therefore Chryſoſtome writeth verie reſolutely, Onely in one point I am proud, and very proud, namely in renouncing, and denying the deuill. He is indeede a ſtrong man. But yet a ſtronger then he hath thruſt him out, and ſpoiled him of all his goods. He is a roaring lyon. But the lyon of the tribe of Iuda, hath ouer-

Κατὰ τὰς δαίμονας μεγαλοφρονῶ σφόδρα μεγάλα

come

come him. He is an old ſerpent, almoſt of ſixe thouſand yeares ſtanding and experience. But Chriſt the new ſerpent, prefigured in the braſen ſerpent, hath bin too cunning for him. Therefore though he ſeeke to winnovv *Peter* as corne is ſifted, yet no daunger; Chriſt hath praied for *Peter*, that his faith ſhould not faile. Where by the vvay, vve may marke the difference betvveen Chriſt and the tempter. Chriſt hath his fanne in his hand, and fanneth vs; the tempter hath his ſiue in his hand, and ſifteth vs. Novv a fanne caſteth out the vvorſt, and keepeth in the beſt: a ſiue keepeth in the vvorſt, and caſteth out the beſt. Right ſo Chriſt in his trialls purgeth chaffe and corruption out of vs, nouriſheth and increaſeth his graces in vs. Contrarivviſe the deuill, if there be any ilthing in vs, that he confirmeth, if faith or any good thing els, that he weakneth. But Chriſt hath prayed for vs, yea doth ſtill at the right hand of the father make interceſſion and requeſt for vs, that our faith ſhould not faile. So that all Sathans power, yea the gates of hell

ſhall neuer preuaile againſt vs. In like manner S. Paul beeing buffeted by the angel of Sathan, prayed that he might be deliuered. The anſwer of God was, My grace is ſufficiēt for thee. Whether Satan buffet vs, or not buffet vs, ſtill the grace of God ſhal ſuffice vs. Much more his glorie, who hath glorified vs. For God doth giue both grace and glory, & no good thing wil he withhold frō thē that liue a godly life. Therefore euerie child of God may triumph with Iob, ſaying, Stand thou beſide me, and let any mans hand fight againſt me. For if God be on our ſide, what can the deuill doe againſt vs? if God be with vs who can be againſt vs?

Pone me iuxta te, & cuiuſuis manus pugnet contra me.

Nazianzen makes a good concluſion, This onely is a fearefull thing to feare any thing more then God. Feare God, and feare nothing elſe: feare not God, and feare euery thing. For in the feare of the Lord is the confidence of courage. Becauſe ſai's *Gregory*, he that in a chaſt and filiall feare, is ſubiected to God, by a hopefull kind of boldneſſe is aboue all ſaue God. But he that feareth

φοβερὸν ἐστὶν ἓν μόνον φοβεῖσθαι τι πρὸ τοῦ.

Qui timore casto Deo subijcitur, &c. Gregor.

not

not the Lord may be annoyed by any thing. Mice were too ſtrong for the Philiſtims, and lice for the Egyptians. So that if God be againſt vs, who can be with vs? But if God be with vs, who can be againſt vs? Now certainely God is with vs. Doe you doubt of this? Then conſider how that all great Potentates of the world, who of late were ſome of them ſcarſe our good friends, doe now earneſtly deſire to be made partakers of our peace. What doe I ſpeake of men? The very heauen, & the elements, and this ſo ſeaſonable harueſt, ſuch as hath not beene known, if one may take any geſſe by theſe outward things, doe plainely declare that God is now with vs, and purpoſeth to powre out his bleſſings and benefits moſt abundantly vpon vs. Nothing then remaineth, but that as God is with vs, ſo we labour to be with God. And as S. Peter admoniſheth vs, make our election ſure by faith and good workes, liuing ſoberly, vprightly, & godlily in this preſent world. That ſo we may feare no cruelty of man, no miſerie of the world, no entiſements An. 1604.

of

of the flesh, no terrors of the deuill, but in all these things may be more then conquerours, assuring our selues, that if God be with vs, nothing can be against vs. Which that it may be so, God graunt for Iesus Christs sake, to whome with the Father, and the holy Ghost, be all honour and glorie, now and euermore, Amen.

Blessed are they that heare the word of God, and keepe it.

The grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the Holy ghost, be with vs, that nothing may be against vs, this day and euermore, Amen.

FINIS.

A SERMON PREACHED AT THE Court at Whitehall. *March* 10. 1598.

Iohn 20. 27.

After ſaide he to Thomas, Put thy finger here, and ſee my hands, and put forth thy hand, and put it into my ſide, and be not faithleſſe, but faithfull.

OVr bleſſed Sauiour Ieſus Chriſt hath his woundsyet to be ſeene in his bodie for foure cauſes. Firſt, to approoue his reſurrection: ſecondly, to appeaſe his father: thirdly, to confound his enemies: fourthly, to comfort his friends. After, ſaid he to Thomas, Put thy finger here, and ſee my hands, and put forth thy hand, and put it into my ſide, and be not faithleſſe,

but

but faithfull.

The first cause, why Christ hath his wounds yet to be seene in his bodie, is to approoue his resurrection. When Iacobs children told him, saying, Ioseph is yet aliue, his heart failed, and he beleeued them not, but as soone as he saw the chariots, which were sent for him, by and by his spirit reuiued, and he said,
Gen.45.28. I haue inough, Ioseph my sonne is yet aliue. In like manner, when the disciples said to Thomas, we haue seene the Lord, he beleeued them not; but now that he beholdeth Christs glorious wounds, the triumphant tokens of his victorie, and the chariots, as I may say, whereby we are with Elias carried vp into heauen, he confesseth indeede that Christ is risen againe; and that the true Ioseph is yet aliue. Euen as Anna seeing
Tob.11.4. that spaniell cõming homeward, which went forth with her sonne at the first, knewe certainely that her sonne Tobias himselfe was not farre off, but followed immediately after: so Thomas, seeing those wounds in Christ which accompanied him to his graue, knew assured-

ly

ly, that no other bodie was riſen again, but onely the very ſelfe ſame bodie of Chriſt, which was buried. S. Peter, being brought out of priſon by an Angel, went forthwith to the houſe of Marie, where knocking and calling to get in, a maiden named Rhode, before euer ſhe ſawe him, knewe him by his voice. And although they that were within told her ſhe wiſt not what ſhe ſaid, yet ſhee ſtill conſtantly affirmed it was none other but he. Chriſts riſing out of the graue was as ſtrange, as Peters deliuerance out of priſon: the rovvling avvay of the ſtone as ſtrange, as the opening of the yron gate. And albeit Thomas vvas not ſo forvvard as Rhode to knovv Chriſt by his voice, vvhen he ſaid, Peace be vnto you, yet as ſoone as Chriſt tooke him by the hand, and ſhevv'd him his ſide, he made no more doubts, but preſently beleeued. For if *Protogenes* ſeeing but a little line dravvne in a table, knew ſtraightwaies it was *Apelles* doing whome he had neuer ſeene: how much more eaſily then might Thomas know Chriſt, ſeeing not onely

Act. 12. 14.

Plin. lib. 35. c. 10.

one

one line, but very many lines, yea whole pictures of his passion, and of his resurrection, in his head, in his hands, in his side, in his feete? When king Arthurs bodie was taken vp somewhat more then sixe hundred yeares after his death, it was knowne to be his, by nothing so much, as by the prints of ten seuerall wounds which appeared in his skull. Christ our king, who did ouercome death, could likewise, if it had pleased him, haue quite and cleane defaced and abolished all the markes of death. Neuertheless as at his transfiguration he shewed Peter, Iames, and Iohn, the signes of immortality in his body, which was then mortall: so here contrariwise at his resurrection, he sheweth Thomas the signes of mortalitie in his bodie, which is nowe immortall. That he and all we might vndoubtedly confesse, that though they perhaps might be deceiued in King Arthurs bodie, yet we can neuer be deceiued, so long as we beleeue, that the verie same bodie of Christ, which in Golgotha the place of dead mens skuls

Stow p. 61.

was

was wounded from top to toe, and put to death for vs, is now riſen again from death to life. Euen as king Alexanders ſtagges were knowne a hundred yeares together by thoſe golden collars which by the kings commandement were put about their necks: ſo, much more might Thomas know Chriſt by his woundes, which were as a comly ornament to his head, and as chaines vnto his necke, we alſo when we preach the reſurrection of Chriſt, preach no other thing, but that which we haue heard, which we haue ſeene with our eies, which we haue looked vpon, and our hands haue handled of the word of life. Socrates in his Eccleſiaſticall hiſtorie writeth, that Athanaſius being accuſed by one Iannes, to haue killed Arſenius, and after to haue cut off his hand, that he might vſe it to magick and ſorcerie, cleared himſelfe notably of this ſlander. Hauing by good happe found out Arſenius who lay hid for the nonce, he brought him before the Counſell of Tyrus, and there asked his accuſer, whether he euer knew Arſenius or no? He anſwered, yes.

Plin. l. 8. c. 31.

Then

Then Athanasius called him forth, with his hands couered vnder his cloake, and turning vp the one side of his cloake, shewed them one of his hands. And
lib. 1. cap. 21. when most men surmised, that th' other hand at leastwise was cut off, Athanasius without any more adoe casteth vp the other side of his cloake, and sheweth the second hand, saying, you see Arsenius hath two hands, now let mine accuser shewe you the place where the third hand was cut off. Christs case was euen almost the same. He was thought by some to be quite dead and gone. But Thomas, seeing those very hands of his which were nailed to the crosse, acknowledgeth, that this our brother was dead, and is aliue againe, was lost and is found. For if the spies that were sent
Iosua 2. 18. to viewe Iericho, knew Rahabs house from all the rest, by a red thread, which hung out of the windowe: how much more easily then might Thomas know Christ, especialy seeing Rahabs house was a figure of Christs body, the windowe a signe of the wound in his side, the red thread a figure of the streame

of blood issuing out of that wound? When Vlysses had beene long from home, no man almost at his returne knew him, yet Euriclea his nurce espying by chance the mark of a wound in his foote, which he got by hunting the wild boare, by and by made him known to his friends. In like manner Thomas, beholding the wounds not of Christs feete onely, but also of his whole bodie, beleeueth verily, though the wild boare out of the wood stroake sore at him that he might fall, yet that he hath now recouered him selfe, and is risen and returned home againe. Euen as the wise men knewe Christ was borne, by the starre which appeared in the East, and knewe also where he lay when he was borne, by the standing of that star directly ouer against him: so Thomas, not by one starre, but by many starres, which notwithstanding are more beautifull and bright then all the starres of heauen, knoweth and confesseth that the true sunne of righteousnesse is now risen, and shineth ouer all the earth. Thus these blessed wounds witnesse and

Hom. Ody. 9

Matth. 2. 9.

approoue the resurrection of Christ. For now Iacob knows Ioseph by his chariots: Anna knows Tobias by his spaniel: Rhode knowes Peter by his voice: *Protogenes* knowes *Apelles* by his line: king Arthurs bodie is knowne by his skull: king Alexanders stagges are known by their collars: Iannes knowes Arsenius by his hands: the spies knowe Rahabs house by the red thred: Euryclea knows Vlysses by the marke in his foote: the wise men know Christ is borne by the starre that stands ouer him: Thomas knowes Christ is risen againe by the skarres that appeare in him. As if our Sauiour should haue saide thus to his disciple, Thomas, I wot well what thou saidst, Except I see in his hands the print of the nayles, and put my finger into the print of the nayles, and put my hand into his side, I will not beleeue. Well, if this be all, thou shalt haue thy desire. I that suffred the Iewes to pierce my hands and my side, will not denie thee to see and touch them. Come therfore, I giue thee good leaue. Doe as thou saidst, Put thy finger here, and see

my

my hands, and put forth thy hand, and put it into my side, and be not faithlesse, but faithfull. So much for the first cause, which is to approoue his resurrection.

The second cause why Christ hath his wounds yet to be seene in his body, is to appease his father. Almightie God was once readie to haue destroied the Israelites, had not Moyses his chosen stood before him in the gap. Moyses as he was a mediator betweene God and the people, was a singular type of the Messias to come. And standing in the gap, he did as it were point to Christ. For when our Sauiours side was wounded, then indeede there was a great gap, and a great breach made, by which all we that beleeue in him may escape. Therefore Moyses his standing before the Lord in the gap did signifie, as S. Barnard noteth, that Christ making intercession before his father for vs, should alwaies stand in the gap, and shew how he himself was broken vpon the crosse, and, as I may say, troden downe for our redemption. That poore creeple also

Psal. 106. 23.

Serm. 56. in Cant.

Act. 3. 2. which begged at the beautifull gate of the temple, teacheth vs what he continually doth, who when he was rich, became poore for our sakes. The temple is his bodie, which after it had been destroied, was built vp againe in three daies. The beautifull gate of this temple, is the pretious wound in his side, of which the Psalmist saies, This is the gate of the righteous, the iust shall enter in by it. Therefore as that poore creeple, lying at the beautifull gate of the temple, was healed by S. Peter; so Christ, lying at the beautifull gate of his owne body, shewing his most grieuous, but yet most glorious sufferings and torments, appeaseth his fathers wrath, and obtaineth whatsoeuer he intreateth of him. King Ezekias hauing receiued Esa. 37. 14. rayling letters from Senacherib, went vp to the temple, and spread the letters before the Lord, and praied, saying, Open thine eyes, O Lord, and see and heare all the words of Senacherib, who hath sent to blaspheme the liuing God. No Ezekias was euer more taunted and reuiled, more scorned and reproched,

then he who was counted the ſhame of men, and the outcaſt of the people. Wherefore now he ſpreadeth forth, and laieth open, not onely the blaſphemous words, which were vttred againſt him, but alſo the dolorous wounds and gaſhes which were giuen him, that ſo he may put out the hand-writing that was againſt vs, and appeaſe his father, and throughly reconcile him to vs. And looke how king Salomon, when he praied for the people, ſtood before the altar, and ſtretched out his hands toward heauen: in ſemblable wiſe Chriſt, who is farre greater then Salomon, ſtandeth euermore beſide the altar of his croſſe, and ſtretcheth out his beskarred and wounded hands toward the throne of his heauenly father, that he may mooue him to haue pitie and compaſſion of his people. *Pelopidas* a noble Grecian, skirmiſhed with the Lacedemonians againſt the Arcadians, vntill ſuch time as beeing hurt in ſeauen places, he fell downe at laſt for dead. Then preſently Epaminondas ſtepping forth beſtrid him, and fought to de- 1. Reg. 8. 22.

fend his bodie, he alone against many, till beeing sore cut on his arme with a sword, and thrust into the breast with a pike, he was euen readie to giue ouer. But at that very instant, Agesipolis king of the Lacedemonians came with the other point of the battell in a happie howre, and saued both their liues when they were past all hope. If we would applie this storie to our purpose now in hand, we must make, man like Pelopidas, Christ like Epaminondas, God like Agesipolis. Since the ouerthrow of Adam, who went downe from Ierusalem to Ierico, how euery man hath beene wounded, not onely with Pelopidas in seauen places of his bodie, but euen in all the parts and powers of his soule, each one knoweth best by experience in himselfe. But Christ hath sheilded vs with his grace, and fought for vs, not till he was with Epaminondas cut on his arme with a sword, and trust into the breast with a pike, but that which is in a manner all one, till his hands were goared with nayles, and his side thrust thorough with a speare. Wherefore

Plutarch. in Pelopida initio.

God

God the father with Ageſipolis ſeeing him in the work of his mediation, fight ſtill for vs, clothed euen now in heauen with a garment dipt in blood, can not be angrie either with him, or vvith vs, but vvhen vve are dead in ſinne, quickneth vs together in him by whoſe grace vve are ſaued, and raiſeth vs vp, and maketh vs for his ſake ſit in the heauenly places aboue. Marcus Servilius a valiant Romane, who had fought three and tvventie combates of life and death in his ovvne perſon, and had alwaies ſlaine as many of his enemies as chaleng'd him man to man, vvhen as the people of Rome reſiſted Paulus Emilius triumph, ſtood vp and made an oration in his behalfe. In the midſt vvhereof he caſt open his govvne, and ſhevved before them the infinite skarres and curs he had receiued vpon his breſt. The ſight of vvhich ſo preuailed vvith the people, that they all agreed in one, and graunted Emilius triumph. After the ſame faſhion, Chriſt hath ſpoiled principalities and povvers, and hath made a ſhevv of them openly, and hath triumphed

Plutarch in Paulo Aemilio fine.

phed ouer them in his crosse, yea and yet now beareth about in his bodie the markes and tokens of this triumph, that a finall agreement and attonement being made betweene God and vs by his onely mediation and meanes, we also may be more then conquerours in him that loueth vs, and may euerie one of vs say with Saint Paul, Now thankes be vnto God, which alwaies maketh vs to triumph in Christ. Among other ornaments of the Sanctuarie there was a golden censer full of holes, by which the sweete odours fumed forth, when Aaron once a yeare burnt incense therein. No other high Priest doe we acknowledge but Christ the true Aaron, who hath entred, not into any Sanctuarie made with hands, but into heauen it selfe. And his golden censer is his owne body which through the wounds that are in it as through chinks or holes, fumeth forth alwaies a pleasing and sweete sauour in the nosthrils of his father. The signe of the coueant which God made with Noah was a rainebowe in the cloud. And indeede that is a sure

Heb. 9. 4

token vnto vs, that the world ſhall neuer be drowned againe with a generall flood of water, as it was in Noahs time. But the rainebowe which aſſureth vs we ſhall neuer be drowned in the pit of euerlaſting perdition, is no ſuch thing. Why may ſome man ſay, what is it? Marie it is the blood of Chriſt, which maketh as it were, a rainebowe in his ſide. For the other rainebow is but a tranſitorie ſigne, which ſhall paſſe away with the cloudes and with the world. But this rainebowe, whereof the other is but a ſhadowe, ſhall continue for euer in the ſight of God, as the author to the Hebrewes ſai's, that Chriſt is entred into heauen, *vt appareat nunc vultui Dei pro nobis*, to appeare now in the ſight of God for vs. Therefore S. Iohn in the Reuelation witneſſeth, that he ſawe a doore open in heauen, and a rainebow round about the throne of God. He ſawe a doore open in heauen, to teach vs that we can haue no acceſſe vnto the father, but by Chriſt, neither yet by Chriſt ſimply, but as he is crucified, and hath ſet open a doore in his ſide for vs Gen. 9. 16.

to enter by him. He ſawe a rainebowe round about the throne of God, to teach vs that the throne of God would be altogether a throne of iuſtice, a throne of wrath, a throne of anger and indignation, were it not that the blood of Chriſt, ſpinning out as I may ſay ſtill liuely and freſhly in the ſight of his father, maketh a rainebowe round about his throne, putteth him in mind of his
Gen.30.37. couenant, appeaſeth his diſpleaſure, and ſo maketh his throne to all vs that loue him, a throne of grace, a throne of compaſſiō, a throne of fauour and mercie in Chriſt. We read that Iacob pilled certaine rods, which beeing laid in the watering troughes before the ſheepe, made them bring forth ſuch lambes, as afterward fell to his own ſhare. So likewiſe if we ſinne, we haue an aduocate with the father Ieſus Chriſt the righteous, and he is the propitiation for our ſinnes. The marke of the roddes in his woundes laid open in the ſight of God, ingendreth and breedeth in him a loue and a liking towards vs, ſo that he conceiueth well of vs, and ſeuereth vs as

good ſheepe from the goates, and in the blood of the lamb is pleaſed and appeaſed, and ſatisfied for our ſinnes. This blood is the blood of ſprinkling, which ſpeaketh better things then that of Abel. For Abels blood vpon earth cried out once for vengeance, but Chriſts blood in heauen cries continually for mercie. One deepe calleth another, becauſe of the noiſe of the water pipes. Chriſts wounds are the watering troughs and the water-pipes, by which all graces flowe vnto vs. So that one deepe calleth an other, becauſe of the noiſe of the water pipes; becauſe the wounds of Chriſt make a continuall noiſe in the eares of his father, and the depth of the extreame miſerie which he was in vpon earth, calleth for the depth of Gods bottomleſſe and infinite mercie in heauen. Thus theſe holy wounds of Chriſt pacifie and appeaſe his father. For now Moyſes ſtanding in the gap ſues for pardon: the poore creple lying at the beautifull gate begg's an almes: Ezechias ſpreading open his letters, makes his ſupplication: Heb. 12. 24.

Salo-

Salomon ſtreatching out his hands offers vp his prayer: Epaminondas being wounded, moues Ageſipolis to ſaue Pelopidas: Seruilius diſcouering his wounds, perſwades the people to grant Emilius triumph. Aaron burning incenſe in his golden cenſer, perfumeth the whole ſanctuarie: Noah pointing to his rainebowe putteth God in minde of his promiſe: Iaacob laying forth his roddes make moſt of the lambs his owne: Abel holding vp his blood, cals and cries for mercie: Chriſt ſhewing his hands and his ſide appeaſeth his father. As if our Sauiour ſhould ſay thus vnto his father, O my louing father, looke vpon the face of thine annointed, looke vpon the hands, looke vpon the ſide of thine annointed. The hands of thine annointed, how cruelly they are mangled, the ſide of thine annointed, how wofully it is wounded. Behold and ſee if there be any ſorrow like to my ſorrow. Theſe hands can ſignifie what exceeding ſorrow I haue ſuffered: this ſide can ſhew that I haue humbled my ſelfe, and haue beene obedient

vn-

vnto death, euen vnto the death of the crosse. Therefore, O my deare father, Put thy finger here, and see my hands, and put forth thy hand, and put it into my side, and as thou art not faithlesse, but faithfull, so be not mercilesse, but mercifull for my sake, and pitifull to thy people. So much for the second cause, which is to appease his father.

The third cause, why Christ hath his wounds yet to be seene in his bodie, is to confound his enemies. When Saint Paul the Apostle before his conuersion persecuted the Church of God, Christ called to him from heauen, and said, Saul, Saul, why persecutest thou me? Who art thou, Lord, saies Saul? I am, saies Christ, Iesus of Nazareth, whome thou persecutest. Alluding to the title of his crosse, which was, Iesus of Nazareth, King of the Iewes. At which words Saul both trembling and astonished, said, Lord, what wilt thou haue me doe? Now if Saul, who repented him afterward of his persecuting Christ, stood so astonished, when he heard but a peice of the title vpon his crosse, how

Act. 22. 8.

then

then shall all they be astonished, how shall they be confounded, which without any repentance or remorse of conscience, persecute Christ continually, when at the latter day, not onely the title written ouer his head, but euen the very print of the wounds in his hands and side, shall rise vp in iudgement to condemne them? When like as Ioseph saide to his brethren, I am Ioseph your brother, whome you sold into Egypt: so Christ shall say vnto them, I am Iesus of Nazareth, whome you persecuted and put to death? Wonderfull indeede is the feare and confusion of a wicked conscience. After that Herod had beheaded Iohn Baptist, he imagined still he saw and heard that holy head, showting & crying out against him. Whereupon hearing the fame of Iesus, he said not as others said, It is Elias, or, It is one of the Prophets: but, It is Iohn, saies he, whome I beheaded, he is risen from the dead. Saying, whome I beheaded, he confesseth not his fault in true repentance, but onely vvith his owne mouth beareth witnesse of his owne wicked-

Mar.6.16.

nesse.

neſſe. In ſo much as that may be ſaid to him, which Dauid ſaid to the Amalakite, who brought him newes of Sauls death, Thine owne mouth teſtifieth againſt thee, ſaying, I haue ſlaine the Lords annointed. Now if the remembrance of this cruell act, ſo vexed and diſquieted Herod day and night, that he could take no reſt for it, but ſtill, thought waking, and dream'd ſleeping, Iohn Baptiſt was riſen againe, to be reuenged of him, how then ſhall they be affrighted, how ſhall they be confounded, which haue not beheaded Iohn, but crucified Chriſt, yea and crucifie him continually with their ſinnes, whē at the reſurrection of all fleſh, they ſhall ſee him vvhome they haue pierced, and wring their hands, and vveepe & waile before him? Scipio appointed his ſepulchre to be ſo placed, as his image ſtanding vpon it, might looke directly toward Africa, that beeing dead he might ſtill be a terror to the Carthaginians: after the ſame ſort, the Prophet Eſai propheſying of Chriſt, ſaith, In that day the roote of Ieſſe ſhall ſtand vp for

Et erat ſepulcrum eius gloriosum.

for a signe vnto the people, and euen his sepulchre shall be glorious. So that as the bodie of Cadwallo an auntient king of the Brittayns, being embalmed and dressed vvith svvete confections, vvas put into a brasen image, and set vpon a brasen horse ouer Ludgate, for a terrour to the Saxons: in semblable sort he that is called Faithfull and true shall sit vpon a white horse, and out of his mouth shall proceede a sharpe sword, wherewith he shall smite and slay the heathen. The sword wherewith Dauid hackt off Golias head, after he had wrested it out of his hand, was kept in the Tabernacle, wrapt in a cloath behind the Ephod. Which when Abimilech the Priest brought forth, Dauid said, There is none like that, giue it me. Christ also did conquer death euen with those weapons and armour wherewith death assaulted him. And he keepeth still a memorial of this conquest in the tabernacle of his body. That as the Philistims were afraid, when they sawe Dauid fighting in the field with that sword: so all Christs enemies may be confoun-

Hallowed.

1. Sam. 21. 9.

+ like

ded,

ded, when they ſhall ſee the ſigne of the ſonne of man appearing in the clouds with power and great glorie. It was a ſtrange miracle that of Aarons rodde which budded. Therefore the Lord ſaid vnto Moyſes, Bring Aarons rod againe before the teſtimonie to be kept for a token to the rebellious children. The bodie of Chriſt was a greene tree before it was crucified. After beeing dead, it was clung and dry like Aarons rodde. But it budded, when as the third day it roſe againe. Therefore it is kept ſtill for a token to the rebellious children. That as Aaron conuinced the murmuring Iſraelites, and confirmed the authoritie of his prieſthood by the budding of his rod, which otherwiſe was but a dead and a drie thing: ſo Chriſt may confound his enemies, when he ſhall ſhewe ſuch flouriſhing glorie, ſuch excellent maieſtie in his bodie, which hath yet in it the tokens and the markes of death. It is reported that Ziſca the valiant captaine of the Bohemians, commanded that after his diſceaſe his skinne ſhould be fleed from his body to make a drume

Num. 7. 10.

which they should vse in their battels,
Fox.Act. affirming that as soone as the Hungarians, or any other their enemies should heare the sound of that drume, they would not abide, but take their flight. And surely euery battell of the warriour is with noise and with tumbling of garments in blood, but this battell, wherein Christ shall tread Satan and all his enemies vnder his feete, shall be with burning and consuming of fire. So that no drum can be more terrible then the last trumpet shalbe, when the Lord Iesus shall shewe himselfe from heauen with his mightie angels, and shall so come downe with the very same marks and scars in his skin as the men of Galile sawe him ascending vp. They which dispatched noble Iulius Cæsar in the senate house, did set a good face of the
Dion.l.44. matter a while, till Antonius the next day shew'd his robe in the market place, all bloody cut and full of holes, as his enemies had left it. Thē the people were so incensed and enraged against them, that they made the best of thē all glad to hide their heads. The Romanes said, we

haue

haue no king, and therefore they ſlewe Cæſar: the Iewes ſaid, we haue no king but Cæſar, and therefore they ſlewe Chriſt. But at the day of iudgement, what ſhall Chriſt ſay? Thoſe mine enemies, which would not that I ſhould raigne ouer them, bring hither, and ſlay them before me. Then not only the angels, but all creatures ſhall be readie to execute vengeance on theſe murtherers, when they ſhall ſee the robe of Chriſt waſht in vvine, and his garment in the blood of grapes. When Thamar Iudas daughter in lavv vvas accuſed for committing folly in Iſrael, ſhe ſent to her father in lavve ſaying, Looke I pray thee vvhoſe theſe are, the ſignet and the ſtaffe. Iuda by and by knevve them, and ſaid, She is more righteous then I. And ſo ſhall Chriſts enemies be enforced to confeſſe him more righteous then theſelues, yea they ſhalbe quite confounded, vvhen they ſhall ſee hovv they haue abuſed him, vvhen they ſhall ſee the markes, vvhich their ſignet & ſtaffe haue made, their ſignet in his hands, and their ſtaffe in his ſide. The Pro- Gen. 38. 26.

phet Daniel recordeth, that while
Dan.5.6. Balthazar was drinking wine in the golden vessels, which hee had taken out of the temple, there appeared fingers of a mans hand that wrote vpon the wall, and the king saw the palme of the hand that wrote. Then his countenance was changed, and his thoughts troubled him, so that the ioynts of his loynes were loosed, and his knees smote one against an other. In this case of Balthazar we may consider the state of the wicked, what it shall be at the last day. When they shall see the fingers and the palmes of Christs hands, which they haue so pitifully wounded, writing dovvne their doome, they shal tremble euery ioynt of them, & be at their vvits endes, and they shall say to the mountaines, Fall on vs, and to the rocks, Couer vs, and hide vs from the presence of him that sitteth on the throne, and frō the wrath of the lamb. Thus these victorious vvoūds of Christ shal confront & cōfound his enemies. As Saul was astonished, whē he heard Iesus of Nazareth calling to him: as Herod was affrighted,

when

when he thought Iohn Baptiſt was riſen againe: as the Carthagineans were troubled, when they ſawe Scipio's ſepulchre: as the Saxons were terrified, when they ſawe Cadwallo's image: as the Philiſtims were afraid when they ſawe Dauids ſword: as the Iſraelits were appaled, when they ſaw Aarons rodde: as the Hungarians were daunted, when they ſawe Ziſca's drum: as the Romanes were daſht vvhen they ſavve Cæſars robe: as Iuda vvas aſhamed vvhen he ſavve Thamars ſignet and ſtaffe: as Balthazar vvas amazed, vvhen he ſavve the hand vvriting vpon the vvall. So ſhall Chriſts enemies be confounded, vvhen they ſhall ſee his hands and his ſide. As if our Sauiour ſhould ſay thus to euery one of his enemies, Thou enemie of all righteouſneſſe, Many things many times haſt thou done againſt me, and hitherto haue I held my tongue, but novv vvill I reprooue thee, and ſet before thee the things that thou haſt done. Thou art the man, thou art the man, that didſt murther me, and put me to a moſt ſhamefull death. Deny it if

thou darst. Denie it if thou canst. These are thy marks which are yet to be seene in my hands. This deadly wound is thy doing, which is yet to be seene in my side. Therefore thine owne eyes shall giue euidence, and thine owne conscience shall giue sentence against thee. See now whether I say true or no. Look what thou hast done. Put thy finger here, and see my hands, and put forth thy hand, and put it into my side, and as thou art not faithfull, but faithlesse, so looke for no mercie at my hands, but for shame and euerlasting confusion. So much for the third cause, which is to confound his enemies.

Verendum, ne illam vocem in iudicio suo ad vasa iniquitatis prolaturus sit, infer digitum tuum huc. Cæsar. hom. 23.

The fourth cause, why Christ hath his wounds yet to be seene in his body, is to comfort his friends. Almightie God in the old law appointed cities of refuge, whither they which had sinned vnwillingly might flie and be safe, if they staied in any of them till the death of the high Priest. Our high Priest can yet plainly proone by his hands & side, that once he died for vs. Whither then should we flie sinnefull soules, whither

Num. 35. 25.

should

ſhould we flie for ſuccour and comfort but to Chriſt? His wounds onely are the cities of refuge, wherein we are ſafe and ſecure, according to that of the Pſalmiſt, The high hills are a refuge for the wilde goates, and ſo are the ſtonie rocks for the conies. O bleſſed be theſe high hills, bleſſed be theſe ſtonie rocks, which protect & defend vs, yea though we haue willingly ſinned, not onely againſt the furie of man, and the rage of the world, but alſo againſt the terrible and dreadfull diſpleaſure of almightie God. Therefore our Sauiour ſpeakes to his Spouſe in this ſort, My doue thou art in the holes of the rocke, in the ſecret places of the ſtaires, ſhew me thy ſight, let me heare thy voice. Inſinuating, that the Church dares neither be ſeene nor heard of God, except ſhee be in the holes of the rocke, and in the ſecret places of the ſtaires. The rocke, is Chriſt. The ſtaires alſo and the ladder, whereby Iacob climb's vp to heauen is Chriſt. So that the doue, which is the Church, lying hid in the holes of this rocke, and in the ſecret places of theſe Cant. 2. 14.

staires, dreadeth nothing, but with great boldnes, why doe I say boldnes? yea with great ioy, with great comfort, sheweth her selfe to God, and speaketh vnto him. Here the sparrow findeth her a house, and the swallow a nest, where shee may lay her young, euen thine altar, that is thy wounds, whereby thou didst offer vp thy selfe, as a sacrifice for our sinnes, euen thine altars, O Lord of hosts, my King, and my God. When Elias flying from Achab came to Beersheba, he sate downe vnder a iuniper tree, and desired that he might die. A iuniper tree maketh the hoatest coale, and the coolest shadow of any tree. The coale is so hot, that if it be rackt vp in ashes of the same, it continueth vnextinguished by the space of a whole yeare. Therefore whereas we read in the hundred and twentieth Psalme, With hot burning coales, it is in the Hebrew, as S. Hierom noteth, with Iuniper coales. Which prooueth that iuniper coales be the most hot burning coales that are. Now the coale is not so hot, but the shadowe is as coole. Insomuch as the

Fabiola Manf. 15.

onely

onely ſhadow of the iuniper tree ſleeth and killeth ſerpents. Therefore Elias ſeeking to reſt himſelfe where he might be ſafeſt from ſerpents, and other daungers, ſat down vnder a iuniper tree, and deſired that he might die: For he thought he could neuer with the ſparrow finde him a houſe, and with the ſwallow make him a neſt, in a better place, thē where he was ouerſhadowed with that Iuniper tree, which ſhadowed out the tree of the croſſe of Chriſt. Of which the Church ſay's, Vnder his ſhadow had I delight, and ſat downe, and his fruite was ſweete vnto my mouth. So that if Simeon holding the child in his armes, deſired to die, how much more bleſſedly then might Elias haue departed now in peace, when as beeing wearied with the world, he was ſhadowed with the tree of life, and not onely held the child in his armes, but alſo was held himſelfe as a child in the wounded and naken armes of Chriſt. Notably alſo doth the ſtorie of Noah declare what ſingular comfort the faithfull finde in Chriſts woundes. For one-

Gen.6.16.

ly Noah saued all: onely Christ redeemeth all. Noah signified rest: Christ is our rest and peace. Noah saued all by the wood of the arke: Christ redeemeth all by the tree of the crosse. Noah was tossed vp and downe vpon the waters: Christ saith to his father, Thou hast brought all thy waues vpon me. Noah saued all by the doore in the side of the arke: Christ redeemeth all by the doore in the side of his bodie. Noah the fortieth day after the decreasing of the flood opened the windowe: Christ the fortieth day after his resurrection ascendeth vp and openeth heauen. Lo ye, how all things agree together. None but Noah, none but Christ: Noahs rest, Christs peace: Noahs arke, Christs crosse: Noahs water, Christs woe: Noahs doore, Christs side: Noahs windowe, Christs kingdome. The Prophet Hose foretelleth that Ephraim shall flie away like a bird. This is fulfilled not only in Ephraim, but euen in all mankind. All haue gone astray, all haue flowen away from God: as a hauke which takes a check and giues ouer her pray: where-

fore Christ holding out his wounded, and bloody hands, as meate to reclaime vs, calleth vs as it were, and saith, Returne, returne, O Shulamite, returne, returne, that we may behold thee. Prudentius writeth, that vvhen *Asclepiades* commanded the tormentors to strike *Romanus* on the mouth, the meeke martyr answered, I thanke thee, O captaine, that thou hast opened vnto me many mouthes, vvhereby I may preach my Lord and Sauiour: *Tot ecce laudant ora, quot sunt vulnera*, Looke hovve many vvounds I haue, so many mouthes I haue, to praise and laud the Lord. And looke hovv many vvounds Christ hath, so many mouthes he hath to call vs to himselfe, so many lures he hath to make our soule flie for comfort onely vnto him. Manna vvas a most comfortable meate, vvhich God gaue the Israelites. It vvas like to coriander seede, and the tast of it vvas like vnto vvafers made vvith honey. This our holy Sauiour applieth to himselfe. For vvhen the Capernites said, Our fathers did eat Manna in the desert, Iesus answvered, Your fa-

Can 6.12.

Exod. 16.32.

fathers did eate Manna in the wilder-
neſſe, and are dead. I am the liuing
bread, which came downe from hea-
uen. Therefore as then there was a gol-
den pot of Manna kept in the Taberna-
cle, that the poſteritie might ſee the
bread wherewhith the Lord fed them:
Bernard.de amor.dei.c.2. ſo there is yet a golden pot of Manna
kept in heauen, that the faithfull in all
ages may taſt and ſee how ſweete the
Lord is, which feedeth them with his
owne bodie and blood, the leaſt droppe
whereof, though it be as ſmall as a cori-
ander ſeede, yet it is as ſweete as a wafer
made with honie. Hard it is to giue a
reaſon wherefore Chriſt, when he came
to the citie of Sichar in Samaria, where
was Iacobs well, ſat downe vpon the
well about the ſixt houre. But certaine-
ly he did this not ſo much for himſelfe
as for vs. That hereby we might learne
when the ſunne is hoteſt about the ſixt
houre of the day, whē we are moſt exer-
ciſed with afflictions, whē we are ſoreſt
grieued for our ſinnes, alwaies to haue
recourſe vnto Chriſt, alvvaies to goe
with the king into the wineſeller, al-

vvaies to ſit dovvne vpon Iacobs vvell. Of which the Prophet Zacharie ſai's, In that day there ſhall be a fountaine opened to the houſe of Dauid, and to the inhabitants of Ieruſalem for ſinne and for vncleaneneſſe. Whereupon S. Auſtin ſaith verie diuinely, In all aduerſities, ſai's he, I could neuer yet find any remedie ſo cõfortable and ſo effectuall as the vvounds of Chriſt. Chriſt is not vnlike to the poole in Ieruſalem, called Bethesda, hauing fiue porches, vvhich beeing troubled by an angell, healed any man, that vvent firſt into it, vvhatſoeuer diſeaſe he had. Bethesda ſignifieth the houſe of effuſion or povvring out, in vvhich houſe Chriſt dvvelt vvhē he povvred out his blood and his ſoule for our ſaluation. Therefore hee alone is the angell, vvhich came dovvne at a certaine ſeaſon into the poole, and troubled the vvater, becauſe vvhen the fulnes of time was come, he came into the world to be troubled himſelfe, and to be crucified, that he might heale not onely that one man which had bin diſeaſed eight and thirtie yeares, but euen

Ioh. 4. 6.

In omnibus aduerſitatibus non inueni tam efficax remedium quam vulnera Chriſti. Mann. 22.

Ioh. 5. 2.

all

all mankinde with the troubled water and blood which issued out of his side. So that there is nothing so comfortable for sicke and sinnefull men, as to sit in the seats and porches of this poole. Wonderfull are the words of the Prophet concerning Christ, He shall feede his flocke like a shepheard, he shall gather the lambs with his armes, and carie thē in his bosom. Which was prefigured in the high Priest, who did beare vp with his shoulders a breast-plate, wherein were the names of the twelue tribes written in twelue pretious stones. That which the shepheard doth with his armes and bosom: that which the high Priest doth with his shoulders & breast: that doth Christ with his hands and side. He is the good shepheard, which bringeth home the lost sheepe vpon his shoulders. Yea he writeth the names of all his sheepe in his pretious wounds, which are the pretious stones vpon his breast-plate, that both declare his loue to vs, & also allure vs to loue him. This makes Dauid say in great deuotion, The Lord is my shepheard, therefore

Es. 40. 11.

can

can I lacke nothing. He ſhall feede me in a greene paſture, and lead me forth beſide the waters of comfort. For as the henne gathereth her brood vnder her wings: ſo God gathereth his children together. And as an eagle ſtirreth vp her neſt, flotereth ouer her birds, taketh them, and beareth them on her wings: ſo Chriſt, carrieth vs vp in his hands to the high places of the earth, and cauſeth vs to ſucke honie out of the ſtone, and oyle out of the hard rocke. Butheius an excellent painter, painted an eagle carrying Ganymedes into heauen, ſo nicely and tenderly, that her talents did not hurt him, but onely beare him vp. And in like ſort Chriſt beareth vs vp in his hands, that we daſh not our foot againſt a ſtone, yea his right hand is vnder our head, and his left hand doth embrace vs, ſo that though we ſhould fall, yet we can not be hurt, becauſe the Lord ſtayeth and ſupporteth vs with his hand. Therefore S. Chryſoſtome giues vs good counſell, not to haue iayes eyes, but eagles eyes, that we may behold theſe hands of Chriſt, and ſee his ſide

Deut. 32. 12.

quia Dominus ſupponit manum ſuã.

in the ſacrament. For indeede as often as we celebrate the memorie of our Lords death, Chriſt our Sauiour, deliuering the bread and the cuppe by his miniſter, ſaith in a ſort to euery faithfull receiuer, Put thy finger here, and ſee my hands, and put forth thy hand, and put it into my ſide, and be not faithleſſe, but faithfull. But yet we ſhall not alwaies drinke of this fruit of the vine. The time will come, when we ſhall drinke a new kinde of wine in Chriſts kingdome. Wherefore he ſaies, As often as ye ſhal eate this bread, and drinke this cup, you ſhall ſhew the Lords death til he come. Till he come. Declaring hereby, that when he is come, his death ſhall be ſhewed an other way. Namely by his wounds, which alwaies he ſheweth to his Saints. Euen as vve ſing in that heauenly Hymne or Pſalme, The humble ſuit of a ſinner; Whoſe bloody wounds are yet to ſee, though not with mortall eye, yet doe thy Saints behold them all, and ſo I truſt ſhall I. O how vnſpeakeably doe the Saints reioyce, how gloriouſly alſo ſhall we triumph! when we

ſhall ſee Chriſt in his kingdome, and behold thoſe bleſſed wounds of his, whereby he hath purchaſed ſo many, and ſo great good things for vs? This is the new wine, which we ſhall drinke. This is the Euchariſt of the Angels: the food of the Elect: the ſpirituall banket of the Saints. For whereſoeuer the dead bodie is, thither ſhall the eagles reſort. And we that with eagles wings flie vp by faith into heauen, ſhall euer reſort to this dead bodie, and we ſhall vnſatiably deſire to feede our eyes and our ſoules with the ſight of Chriſt, who was once dead, and euen now hath in his bodie thoſe skarres which continue the memorie of his death, that in all eternitie it may neuer be forgotten. Thus theſe heauenly wounds of Chriſt delight and comfort his friends. As the cities of refuge, which ſaue the ſinner: as the holes of the rock, which defend the doue: as the ſhadow of the iuniper tree, which reuiueth the wearied: as the doore of the Arke, which preſerueth the world: as the lure of the ſoule, which calleth home the Shulamite: as the pot of Man-

na, which nourisheth the Israelite: as the well of Iacob, which refresheth the thirstie: as the poole of Bethesda, which healeth the sicke: as the armes of the shepheard, which gather his lambs: as the wings of the eagle, which beare vp her birds. So doe the hands and side of Christ comfort his friends. As if our Sauiour should say thus to euery one of his friends, Can a woman forget her child, and not haue compassion on the son of her wombe? though they should forget, yet would not I forget thee. Behold I haue grauen thee vpon the palmes of my hands. Here I haue still in my hands that price of thy redemption, which I paid for thee, so that no man can take thee out of my hands. Yea I haue written and sealed thy saluation in my side. A speare is the penne: my blood is the inke: my bodie is the paper. Here thou maist see the bowels of my compassion, thorough the wounds of my passion. Assure thy selfe therfore, assure thy selfe of my loue, of my good will, of my fauour for euer. Make no doubt of it. If thou doubt any thing,

Put thy finger here, and ſee my hands, and put forth thy hand, and put it into my ſide, and be not faithleſſe, but faithful. So much for the fourth cauſe, which is to comfort his friends.

You ſee then, bleſſed Chriſtians, you ſee how theſe cauſes of Chriſts wounds differ one from an other. The firſt cauſe, to approoue his reſurrection, was, but neither is, nor ſhall be. The ſecond cauſe, to appeaſe his father, was, and is, but ſhall not be. The third cauſe, to confound his enemies, neither was, nor is, but ſhall be. The fourth cauſe, to comfort his friends, both was, and is, and ſhall be. So that Chriſts wounds, did ſerue, to approoue his reſurrection, onely between his reſurrection, and his aſcenſion: doe ſerue, to appeaſe his father, onely between his aſcenſion, & his ſecond comming: ſhal ſerue, to confoūd his enemies, onely at the day of iudgement: did, doe, and ſhall ſerue, to comfort his friends, for euer. Wherefore though we be neuer ſo great ſinners, yet let vs neuer deſpaire of the grace and mercie of Chriſt. His hands are ſtill

ſtretched out to embrace vs, his ſide is alwaies open to receiue vs. Therefore let vs creepe low, and come humbly to him, that we may with the woman in the Goſpel, touch but the hemme of his garment, nay that we may with S. Iohn, leane vpon his bleſſed boſome, yea that we may with S. Thomas in this place, put our fingers into his hands, and our hands into his ſide. And euen as Conſtantine the great vſed to kiſſe that eye of Paphnutius which was boared out in Maximinus time, and the Iayler in the Acts waſhed S. Pauls ſtripes & wounds: ſo let vs kiſſe the Sonne leaſt he be angrie, & honour his holy wounds, which are the pretious balme wherewith he hath healed vs and reſtored vs to euerlaſting life. To the which we beſeech thee, O good Lord to bring vs, not for our owne deſerts or merits, but for the tender bowels of Chriſt Ieſus loue and mercie toward vs, to whome with the Father, and the holy Ghoſt, be all honour and praiſe both now and for euermore, Amen.

FINIS.

Matth. 5.

Matth. 5. v. 19.

He that both doeth and teacheth, the ſame ſhall be called great in the kingdome of heauen.

BEloued in our Lord and Sauiour Ieſus Chriſt, It is a verie monſtrous thing, that any man ſhould haue more tongues then hands. For God hath giuen vs two hands, and but one tongue, that we might doe much, and ſay but little. Yet many ſay ſo much and doe ſo little, as though they had two tongues, and but one hand: nay, three tongues and neuer a hand. In ſo much as that may be aptly applied to them, which *Pandulphus* ſaid to ſome in his time: You ſay much, but you do litle: you ſay well, but you doe ill: againe, you doe little, but you ſay much: you doe ill, but you ſay well. Such as theſe (which do either worſe thē they teach,

τὰ μὲν πολλὰ μὴν λαλεῖτε, ἀλλὰ ἕν τοῦτο μὴ ποιεῖτε: τὰ πολλὰ δὲ ποιεῖτε, ἀλλὰ τοῦτο μὴ λαλεῖτε.

or elſe leſſe then they teach: teaching others to doe well, and to doe much, but doing no whit themſelues) may be reſembled to diuerſe things. To a whetſtone, which being blunt it ſelfe, makes a knife ſharpe. To a painter, which beeing deformed himſelfe, makes a picture faire. To a ſigne, which beeing weather-beaten and hanging without it ſelfe, directs paſſengers into the Inne. To a bell, which beeing deafe and hearing not it ſelfe, calls the people into the Church to heare. To a nightingale, which beeing reſtles and ſitting vpon a thorne her ſelfe, brings others by her ſinging into a ſweet ſleepe. To a goldſmith, which beeing beggerly and hauing not one peice of plate to vſe himſelfe, hath ſtore for others which he ſhewes and ſels in his ſhoppe. Laſtly, to a ridiculous actor in the citie of Smyrna, which pronouncing, *ô cælum*, O heauen, pointed with his finger toward the ground: which when *Polemo* the chiefeſt man in the place ſawe, he could abide no ſtay no longer, but went from the companie in a chafe, ſaying, This foole

hath made a ſolecciſme with his hand: he hath ſpoken falſe Latine with his hand. Such are all they, which teach one thing, and do another: which teach well, and doe ill. They are like a blunt whetſtone: a deformed painter: a weather-beaten ſigne: a deafe bell: a reſtles nightingale: a beggerly goldſmith: a ridiculous actor, which pronounceth the heauen, and pointeth to the earth. But he that ſitteth in the heauen, ſhall laugh all ſuch to ſcorne, the Lord ſhall haue them in deriſion, and hiſſe them off from the ſtage. Becauſe howſoeuer they haue the heauen commonly at their tongues ende, yet they haue the earth continually at their fingers end. So that they ſpeake falſe Latine with their hand, nay that which is worſe, they ſpeake falſe Diuinitie with their hand. Whereas we might eaſily auoide all ſuch irregularitie, and make true cōgruitie betweene the tongue and the hād, if we would make this text of holy ſcripture, the rule of our whole life. For then, I aſſure you, we ſhould euery one of vs play our parts ſo well, that in the

ἐστε τῇ χειρὶ σολοικίσαι.

ende, the tragedie of this wofull life being once finished, we should haue an applause and a *plaudite* of the whole theatre, not onely of men and Angels, but euen of God himselfe, who doth alwaies behold vs. Wherefore out of these fewe words, let vs obserue these two parts. The first negatiue, what must not be: neither Pastor nor people must teach one thing and doe another. That must not be. The second affirmatiue, what must be: both Pastor and people must doe that themselues, which they teach others to doe. That must be. For He that both doth and teacheth, the same shall be called great in the kingdome of heauen.

Diuision.

First, that the Pastor must not teach one thing and doe another, appeareth in the fourth of Leuiticus. Where almightie God appointeth the selfe same sacrifice should be offred for the sinne of the Priest, which is offred for the sinne of the whole people. So that all the people may better sinne, though it be a thousand times, thē the Priest may sinne though it be but once. For the

Leu. 4.20.

peo-

people ſinning, offend onely by their ſinne: but the Prieſt ſinning offendeth more by his example then by his ſinne. Therefore Moſes beeing commanded by throwing downe his rod, to worke miracles, deliuered it to Aaron. To ſignifie, that eſpecially it belongeth to him to doe ſomewhat himſelfe, whoſe dutie is to teach others. Whereupon alſo our Sauiour giues vs a caueat, to beware of falſe Prophets, becauſe they ſay and do not: They ſay one thing, and doe another. They bind heauie burthens which they tie vpon other mens backes, but touch not theſe burthens themſelues, ſo much as with the leaſt of their fingers. So that that which was fondly and falſly ſaid of Chriſt, He ſaued others, himſelfe he cannot ſaue: may be fitly & truly ſaid of theſe. They ſaue others, themſelues they cannot ſaue. Whereas the Apoſtle making Timothy an example for all Miniſters to followe, writeth thus to him; Take heed to thy ſelfe, and to doctrine: for in doing ſo, thou ſhalt both ſaue thy ſelfe, and them that heare thee. By taking heede to thy doctrine, thou ſhalt

Exod.4.

Exod.7.

Matth.23.3.

Luk.11.46.

Matth.27.42.

1. Tim.4 16.

ſaue

ſaue them that heare thee: by taking heede to thy ſelfe, thou ſhalt ſaue thy ſelfe. Otherwiſe if thou take heede to thy doctrine, and not to thy ſelfe, thou maieſt well ſaue others that heare thee, but thy ſelfe thou canſt not ſaue. Thou maieſt well preach to others, but thou
1. Cor. 9. 27. ſhalt be ſure to prooue a caſt-away thy ſelfe. For when two pray, if the one bleſſe, and the other curſe, whoſe prayer will God heare? And is it not then much more dangerous, when out of one and the ſelfe ſame mouth commeth
Iam. 3. 10. both bleſſing and curſing? When one and the ſelfe ſame Miniſter, teacheth well, whereby the people are bleſſed, and yet doth ill, whereby he himſelfe is accurſed? Is it not likely that God will rather reſpect his curſed doing to puniſh it, then regard his bleſſed teaching to praiſe it? Certainely the Pſalmiſt puts the matter out of all doubt, where he
Pſal. 8. 2. ſaies, That God will ſurely caſt away, God will reiect, God will deſtroy the enemie and the auenger. The enemie and the auenger: Who is he? He that is an enemie to Gods glorie in that he

doth

doth ill, and yet would ſeeme to be an auenger, to be a maintainer, to be a defender of Gods glorie, in that he teacheth well, he is the enemie and the auenger. And ſuch an one as this, which is indeede an enemie, and yet would ſeeme to be an auenger, which is indeede a foe, and yet would ſeeme to be a friend, which doth indeede ill, and yet would ſeeme to teach well, ſuch an one I ſay, will God deſtroy. To the wicked thus ſaith the Lord, Why doeſt thou preach my lawes, and take my ſtatutes in thy mouth, whereas thou hateſt to be thy ſelfe reformed by them, and haſt caſt my words behind thee? By thine owne mouth, by thine owne confeſſion I will condemne thee, thou naughtie, thou lewd ſeruant. Thine owne words ſhall accuſe thee, and not I, yea thine owne lips ſhall beare witneſſe againſt thee. For why goeſt thou about to take a little moate out of thy brothers eye, and doeſt not firſt caſt out that great beame which is in thine owne eye? Why goeſt thou to other mens houſes, and pryeſt into other mens matters, and

Pſal.50.16.

Luk.19.22.

Iob 15.6.

Matth.7.5.

Mark.5.19.

doeſt

doest not first goe to thine owne house, and see that all be well in thy owne heart? What meanest thou to doe? Thou that teachest others, doest thou not teach thy selfe? Thou that preachest a mã should not steale, dost thou steale? If thou be a Preacher, then preach to thy selfe as well as others. If thou be a Phisitian, then cure thy selfe as well as others. Seeing indeed as Hierome writeth, he is too nice and too daintie a Physitian, either for the body or els for the soule, which prescribeth fasting to others, and is sicke of a surfet himselfe. Wherefore the godly Pastor must not prescribe fasting to others and be sicke of a surfet himselfe, he must not teach one thing and doe an other. For not he that onely teacheth, but He that both doth and teacheth, the same shall be called great in the kingdome of heauen.

Rom. 2. 21.

Luk. 4. 23.

Delicatus magister est, qui ulcus suo contrectat de ieiunio.

Now the people also are forbidden to teach one thing and doe another, as well as the pastor. For all Christians must imitate the example of Christ. And for Christ S. Iohn tells vs, that he

was full of grace and truth. The fulneſſe of his truth, made him teach well: of his grace, doe well. Saint Peter likewiſe, that he did no ſinne, neither was there guile found in his mouth. Many haue no guile found in their mouthes, which notwithſtanding doe ſinne. But euen as Chriſt had neither guile in his teaching, nor yet ſinne in his doing: ſo we that are Chriſtians muſt neither deceiue others by teaching guilefully, nor yet deceiue our ſelues by doing ſinnefully. For we know that not euery one that ſaith, Lord, Lord, ſhall be ſaued. Neither yet euery one that ſaith, The Temple of the Lord, the Temple of the Lord, ſhal be bleſſed. Seeing oftentimes a man, the nearer he is to the Temple of the Lord, the further he is from the Lord of the Temple. Therefore as that figtree was accurſed, which did beare leaues, and no fruit: ſo ſhall euerie man be accurſed which beareth leaues without fruit. I meane, a flouriſh of teaching, without any fruit of doing. Yea ſuch a man being once accurſed, ſhall be euer tormented.

Ioh.1.14.

1.Pet.2.22.

Matth.7.21.

Ier.7.4.

Mark.11.14.

Luk.12.47. For knowing his maſters wil, nay knowing it ſo wel, that he is able to teach it others alſo, & yet doing it not himſelf, he ſhalbe beate with many ſtripes. Chryſoſtome ſaith, that drunkē men haue both ſtrings wherewith their tongues are tied, ſo that they can teach nothing well; and alſo ſtrings wherewith their hands are tied, ſo that they can doe nothing well. They are both tongueti'de, and handti'de. But ſuch as know their maſters will, and doe it not, are worſe then drunken men. For though the ſtring of their tongue be looſe, as that ſtammerers in the Goſpel was, ſo that they can teach well enough: yet the ſtring of their hand is not looſe, their hand is ſtill bound vp in their boſome, as that loyterers in the Prouerbs is, ſo that they can doe nothing well. Therefore they draw neere to God with their tongues, but are farre from him with their rains. Yea they are ſo farre from comming to him with their hearts, that they neuer come neere him ſo much as with their hands. But though they haue the ſmooth tongue of Iacob, which teach-

γλωσσοπέδας καὶ χειροπέδας.

Mark.7.35.

Pro.26.15.

Ier.12.1.

Gen.27.22.

eth

eth well; yet they haue the rough hand of Esau, which doeth ill. Such doe not touch Christ, but throng Christ. They touch Christ, as that good woman did, which follow him, and come neere vnto him by well doing. They throng Christ, as the rest of the people did, which oppresse and ouerwhelme him with a multitude of words, without any matter or manner of doing; which are as wells without water, or as clouds without raine. Such, as the Prophet Ieremie speaketh, doe steale Gods word. They haue not onely false and lying tongues, but also filching and stealing tongues. For teaching well, and doing ill, their teaching doth not become them, it doth not beseeme them, it doth not belong vnto them. It is strange that a man should steale with his tongue: euen as it is strange also, that a man should speake with his hand. Yet as I noted before, that these speake false construction with their hand: so now I note that these steale true construction with their tongue. They steale their words I say, howsoeuer otherwise they be most true,

Luk. 8. 45.

1. Pet. 2. 17.

Furantur verba. Ier. 23. 30.

Qui boni vo lunt videri loquendo quæ deſunt, cum mali ſint, faciendo quæ ſoaſunt. Auguſt.

true, who as Auſtin writeth, would ſeeme to be righteous in that they teach the words of God, whereas indeed they are vnrighteous, in that they doe the workes of the deuill. Wherefore we that are a holy people, muſt not teach the words of God, and doe the workes of the deuill; we muſt not teach one thing, and doe an other. For not he that onely teacheth, but He that both doeth and teacheth, the ſame ſhall be called great in the kingdome of heauen.

Thus much for the firſt part negatiue, vvhat muſt not be. Neither paſtor nor people muſt teach one thing and doe an other. That muſt not be.

The ſecond part affirmatiue followeth, what muſt be. Both paſtor and people muſt doe that themſelues vvhich they teach others to doe. That muſt be. Firſt for the paſtor he hath two kind of garments. A breſtplate, and an Ephod. The breaſt-plate ſhevves that he muſt haue ſcience to teach: the Ephod ſhews that he muſt haue conſcience to doe that vvhich he teacheth. And in the very breſtplate it ſelfe is vvritten, not one-

Exod. 28. 4.

ly

ly Vrim, but also Thummim. Vrim signifies light. Thummim signifies perfection. To prooue that the pastor, must not onely be the light of the world, but also the salt of the earth: not only a light of direction in his teaching, but also a patterne of perfection in his doing. For euen as the snuffers of the tabernacle were made of pure golde: so preachers which should purge and dresse, and cleare others that they may burne out brightly, must be made of pure gold, that by doing well they may also shine themselues. Hence it is that the Priest hath out of the sacrifices for his share, the shake-breast and the right shoulder. The shake-breast puts him in minde of teaching well: the right shoulder puts him in minde of doing well. That great Prophet Elias is called, The horseman and the Chariot of Israel. A horseman directs the chariot, and keeps it in the right way: a chariot goes in the right way it selfe. And so a minister must not onely as a horseman direct others, and set them in the right way, but also as a chariot, he must followe a good

Exod. 28.30.

Exod. 25.38.

Numb. 18.18.

2. Reg. 2.12.

courſe, and walke in the right way himſelfe. He muſt be both the horſeman that teacheth, & the chariot that doth, both the horſeman and the chariot of Iſrael. Therefore he hath vpon the fringes of his veſture pomgranats and bells. Many preachers are full of bells which make a great ringing and gingling, but becauſe they haue not pomgranats as well as bels, therefore all the noiſe that they make is but as ſounding braſſe, or as a tinckling cymball. For the godly paſtor muſt not only ſay well, and ſound out the word of the Lord to others clearely as a bell, but alſo he muſt doe well, and as a pomegranate be fruitfull himſelfe and full of good workes. Euen as the pillars of the tabernacle were made of Shittim wood, and ouerlaid with pure gold: ſo preachers (which are called in the Epiſtle to the Galatians the pillars of the Church) muſt not onely be ouerlaid outwardly with pure gold, teaching the word of God purely, but alſo they muſt doe as they ſay, and inwardly be made of Shitrim woode, which neuer corrupteth, neuer rotteth,

Exod. 39. 25.

Exod. 26. 37.

ha-

hauing no corruption, no rottennes in their liues. Hereupon our Lord, speaking to his Prophet saies, Lift vp thy voice as a trumpet. Diuers things there are which sound louder then a trumpet, The sea, the thunder, or such like. Yet he saies not, Lift vp thy voice as the sea, or lift vp thy voice as the thunder, but lift vp thy voice as a trumpet. Because a trumpeter when he sounds his trumpet, he winds it with his mouth, and holds it vp with his hands: and so a Preacher which is a spirituall trumpeter, must not onely by teaching wel, sound forth the word of life with his mouth, but also by doing well he must support it, and hold it vp with his hands. And then doth he lift vp his voice as a trumpet. Those mysticall beasts in Ezekiel, which S. Gregorie vnderstandeth to be the ministers of the Church, had hands vnder their wings. Many preachers are full of feathers, and can soare aloft in a speculatiue kind of discoursing: but if you should search for hands vnder their wings, perhaps you should scarse find many times so much as halfe

Esa. 58. 1.

Ezek. 1. 8.

a hand amongst them. But the godly pastor must haue not onely wings of high wisedome and knowledge, but also hands vnder his wings to doe that which he knoweth. For as the Prophet Malachie witnesseth, The Priests lips should keepe knowledge. He saies not, they should babble or vtter knowledge to others, and haue no care to keepe it themselues. But hauing deliuered it to others, they must as well as others obserue and doe it themselues. And then indeede may their lips rightly be said to keepe knowledge. For euen as they which repaired the walls of Ierusalem, held a sword in one hand and wrought with the other: so Preachers which by winning soules repaire and build vp the walls of the heauenly Ierusalem, must not onely hold the sword of the spirit, which is the word of God in one hand, but also they must labour with the other hand. Els they shall pull downe and destroy rather then build vp. But if they doe as fast as they say, then they shall build apace, and edifie verie much. Therefore Saint Paul exhorteth Timothie

Mal 2.7.

Neh.4.17.

mother to shew himselfe a workeman, which needeth not to be ashamed, diuiding the word of God aright. He must not onely be a word-man, but also a work-man. He must not onely hold a sword in one hand, to diuide the word of God aright, but also labour with the other hand, and doe his best to shewe himselfe a workeman which neede not be asham'd. And the same Apostle exhorteth the same Timothy againe, to shewe the true patterne of holesome words. Holsome words is sound teaching: the true patterne of holsome words, is well doing. So that he shewes the true patterne of holsome words, which patternes & samples his teaching by *doing*, making them both matches & paires, so that (as Marke the Eremite speaketh) a man may easily read all his sermons, and all his exhortations to others, written downe as it were, and expressed in the lines of his own life. And thus must euery faithfull preacher doe. He must haue not only a breast-plate, but also an Ephod: he must haue written in this breast-plate, not onely Vrim, but

2. Tim. 2. 15.

2. Tim. 1. 13.

ἀντὶ λέξεως τὰ αὐτοῦ ἔργα ἀναγινώσκειν.

alſo Thummim: he muſt be like the ſnuffers of the tabernacle, not only purging others, but alſo made of pure gold himſelfe: he muſt haue for his ſhare of the ſacrifices not onely the ſhake-breſt, but alſo the right ſhoulder: he muſt be as Elias was, not onely the horſeman, but alſo the chariot of Iſrael: he muſt haue vpon the fringes of his veſture, not onely bells, but alſo pomgranats: he muſt be like the pillars of the tabernacle, not onely ouerlai'd outwardly with gold, but alſo inwardly made of Shittim woode: he muſt not onely lift vp his voice, but alſo lift it vp as a trumpet: he muſt not onely haue wings, but alſo hands vnder his wings: he muſt not onely with his lippes vtter knowledge to others, but alſo keepe knowledge himſelfe: he muſt not onely hold a ſword in one hand, but alſo labour with the other hand: he muſt not onely deuide the word of God aright, but alſo ſhewe himſelfe a workeman which needs not be aſhamed: he muſt not onely deliuer holeſome words, but alſo ſhewe the true patterne of holeſome

words,

words, which is a godly life. The ſum is this: The faithfull Paſtor muſt not onely teach well, but alſo DOE well. For He that both doth and teacheth, the ſame ſhalbe called great in the kingdom of heauen.

Now the people likewiſe are commanded to DOE that themſelues, which they teach others to doe, as well as the Paſtor. We read that Abraham buried Sarah in the caue of Macpelah, that is in a double ſepulchre. He that buryeth his minde in knowledge onely, without any care of practiſe, he buries Sarah in a ſingle ſepulchre: but he that buries his minde as well in the practiſe and feeling of religion (which is all in all) as in the knowledge and vnderſtanding of it, he buries Sarah in a double ſepulchre. And ſo muſt all we doe which are the true children of Abraham. For then with Abraham burying our ſpirit in a double ſepulchre, we ſhall with Elizeus haue a double ſpirit. A ſpirit that as well *doeth*, as teacheth. God appointed Moſes to make a lauer with a baſe or a foote. Now the word *Labium*, Gen.23.19. Exod.30.

ſignifies as well a lippe, as a lauer. So that the lauer which waſheth muſt haue a baſe, and the lippe which teacheth muſt haue a foote. Otherwiſe if teaching doe not ſtand vpon *doing* as vpon a foote, then ſurely it is footeleſſe, and ſo conſequently it is bootleſſe; and altogether vnprofitable. Holy Iob ſaies thus, Though mine aduerſarie ſhould writ a booke againſt me, would not I take it vpon my ſhoulder, and bind it as a crowne vnto me? That which he ſaith of his aduerſaries booke, may not altogether vnfitly bee applied to Gods booke which we muſt ſtudie, not ſo much that we may bind it to our head, or beare it in our memorie to teach it, as that we may beare it vpon our ſhoulders to doe it. Then ſhall it be euerie way a crowne vnto vs. Simeon the ſonne of Onias was as a faire Oliue tree that is fruitfull, and as a Cypres tree, which groweth vp to the clouds. A Cypres tree is high but barren: an Oliue tree is fruitfull but lowe. So a chriſtian muſt, not only as a cypres tree reach vp to the clouds, by a high gift in

Iob. 31. 36.

Eccl. 50. 10

tea-

teaching, but alſo he muſt as an oliue tree bring forth the oyle of mercie, and be euery way fruitfull in doing. Then he ſhall be like Simeon, neither low nor barren. But though he be an oliue, yet he ſhall be as high as the cypres tree: and though he be a cypres, yet he ſhall be as fruitfull as the oliue tree. Noah is appointed to make a window in the toppe of the Arke, and a doore in the ſide of it; A windowe is for the eye onely to looke out; a doore is for the whole bodie to goe out. And in like manner a godly man, muſt not haue a window for contemplation as Daniel had, who ſaide his praiers thrice a day looking out of his chamber window; but alſo he muſt haue a dore for action as Abraham had, who entertained his gueſts about the heat of the day, ſitting in his tent doore. At the window of contemplation he muſt meditate and looke to his teaching; at the doore of action he muſt goe forth to his doing. Therefore by the olde law all thoſe beaſts are accounted vnclean that chew the cud, but diuide not the hoofe; which

Gen. 6. 16.

Leuit. 11. 4.

law

law was not made for beasts, but for men. To admonish vs, that all they are vncleane in the sight of God, which chew the cudde by meditating of his word to teach it, and yet diuide not the hoofe by following the same to doe it.

Iudg. 7.6. When Gedion went to warre against the Madianites, he sent home againe those souldiers which kneeled down to lap water, and tooke those onely with him, which lapt out of their hands. Because indeede they are not fit to be soldiours in Christs campe, which haue mouthes to say somewhat, but no hands to doe any thing. For if they haue no hands to helpe themselues, much lesse to hurt their enemies. And looke how these Souldiers did put their hands to their mouth; in like sort the wise woman putteth her fingers to the distaffe. Now there is a great resemblance betweene the distaffe and the tongue. For as a thread either longer or shorter is spun off from the distaffe; so from the tongue a speach. Therefore he may be said to put his fingers to the distaffe, which puts his doing to his

Prou. 31. 19.

teaching, and doeth that which he teacheth. Our Sauiour ſpeaking to his Spouſe, ſaies thus, Let me ſee thy ſight, let me heare thy voice. As if he ſhould ſay, Let me not onely heare a voice of thy teaching, but alſo ſee a ſight of thy doing. Let me ſee thy ſight, let me heare thy voice. Whereupon Seneca ſaies fitly, Be ſure thou imitate him aboue all other, whome thou maiſt admire more when thou ſeeſt his ſight, then when thou heareſt his voice. So Paul wiſheth the Philippians to follow thoſe things which they had heard of him, and ſeene in him. His teaching they had heard of him: his doing they had ſeene in him. So Moſes was mightie in words, and in deedes: Not mightie in words, and weake, or no bodie in deedes: but mightie in both, in words and in deedes, in teaching, and in doing. So Aarons rod brought forth bloſſomes, and almonds. Now as almonds are the fruit of bloſſomes: in like ſort doing is the fruit of teaching. So the Baptiſt was a ſhining, and a burning light. He ſhined in knowledge, which

Eum eligas magiſtrum quem magis admireris cum videas, quam cum audias.

Phil. 4. 9.

Act. 7. 22.

Numb. 17. 8.

Ioh. 5. 35.

made

made him able to teach well, he burned in zeale, which made him willing
Psal.51.12. to doe well. So Dauid saies, Establish me with thy free spirit, then shall I teach thy way vnto the wicked. He did not onely teach others the way of God, but also he was established with the free spirit of God to *doe* well himselfe.
Tit.2.7. So Titus was an example of good workes, and vncorrupt doctrine. Vncorrupt doctrine is teaching well: good workes is doing well. How then was he an example of good workes, and vncorrupt doctrine? Clemens Alexandrinus makes the answer. Teaching as
λόγων πρακτικὰς καὶ πρακτῶν λογικὰς. he did, and doing as he taught, he was an example of good workes and vncorrupt doctrine. And so must euery one be which is the sincere seruant of God. He must with Abraham burie Sarah not onely in a sepulchre, but also in a double sepulchre: he must with Moses make him, not onely a lauer but also a base: he must with Iob, not onely bind the book to his head, but also beare it vpon his shoulders: he must with Simeon, not onely be a cypres tree, but al-

so

ſo an olliue tree: he muſt with Noa make him not only a window, but alſo a dore: he muſt with thoſe cleane beaſts, not onely chew the cudde, but alſo diuide the hoofe: he muſt with thoſe valiant Soldiers, not only bow down his knees, but alſo lift vp his hands to lap water: he muſt with the wiſe woman, not onely haue a diſtaffe, but alſo put his fingers to it: he muſt with the Church, not only let Chriſt heare his voice, but alſo let him ſee his light: euen as Pauls excellent vertues were not only heard of him, but alſo ſeen in him: euen as *Moſes* was mightie, not only in words, but alſo in deeds: euen as Aarons rod did beare not onely bloſſoms, but alſo almonds: euen as *Iohn Baptiſt* was a light, not only ſhining, but alſo burning: euen as king Dauid was a prophet, not onely teaching others, but alſo eſtabliſhed with grace in himſelf: euen as Titus was an example, not onely of vncorrupt doctrine, but alſo of good workes. The ſumme of all is this: The ſyncere ſeruant of God, muſt not onely teach well, but alſo doe well. For He that both doeth and teacheth, the

ſame ſhall be called great in the kingdome of heauen.

Now then, beloued, let vs bluſh and be aſhamed, that euen the verie Gentiles ſhould goe before vs in this point. Soſiades a heathen man could ſay thus much, Better done then ſaid. A good thing if thou knowe it, doe it. It is written of Iulius Cæſar, that he neuer ſaid to his ſouldiers, *Ite*, but *Venite*: he neuer ſaid, Goe ye yonder, but Come ye hither: I will goe with you; nay I will goe before you. And ſo ſaies our heauenly Captaine and conquerour Ieſus Chriſt, not *Ite*, but *Venite*, Come vnto me all ye that labour, and learne of me, becauſe I am meeke and humble in heart. He ſaies not, becauſe I talke of my humilitie, but becauſe I am humble, becauſe I ſhewe the practiſe of it continually in my ſelfe. I (ſaies he) came downe from heauen to earth, I left my fathers boſome, and tooke a traytours kiſſe, to teach all men true humilitie. Therefore there is no teacher to me, there is no maſter to me: Learne of me, becauſe I am meeke and humble in heart. This

kind

kind of inſtruction both by teaching and by doing, is that two-edged ſword, which proceedeth out of the mouth of the Lambe. For tell me I pray you(if it be no trouble to you) tell me, what is the reaſon thinke you, why ſo many Preachers in their Churches, ſo many maſters in their families, ſeeke to redreſſe abuſes, ſtriue againſt ſinnes, and yet preuaile ſo little, but onely becauſe they fight not with this two-edged ſword, but with a backſword. The ſword which they fight withall is very ſharpe, and cuts deepe on the teaching-ſide, but it is blunt and hath no edge at all on the doing-ſide. Wheras if we would fight againſt vngodlines with this two-edged ſword, both by teaching and doing, we ſhould ſoone cut downe ſinne in ſuch ſort, as it ſhould neuer be able to ſtand out againſt vs. Therefore Dauid beeing readie to reforme many things among his people, ſaies in one of the Pſalmes, O Lord giue me goodnes and knowledge. Goodnes, that I may doe well, and Knowledge, that I may teach well. For I am ſure (ſaies he) that all my

Bonitatem & ſcientiam doce me.

teach-

teaching without doing, all my knowledge without goodnes, is to no purpose. Therefore O Lord giue me goodnes and knowledge. But first goodnes, and then knowledge. Because indeede, one heartfull of goodnesse, is worth a hundred headfulls of knowledge: one handfull of doing, is worth a hundred tongue-fulls of teaching. For what is the hand else, but the very seale of the tongue? So that as a writing is not pleadable by the law of man without seales, no more is a word warrantable by the law of God, without works. And therefore if they which serue the beast, receiue the marke of the beast, not onely in their foreheads, but also in their hands: how much more then ought we which truelie liuing God, to receiue the marke of God, not onely in our foreheads by open professing of him, but also in our hands by faithfull practising that which we professe. Therefore it is a vsuall phrase well-nigh in all the Prophets to say, The word of the Lord by the hand of Amos, by the hand of Zacharie, or such like: I know indeede

it

it is an Hebrevve phraſe, vvhere the hand of the Prophet ſignifieth the miniſterie of the Prophet. But yet this phraſe may giue vs thus much to vnderſtand, that if the Prophets dealt ſo, as euery vvord of God paſſed not only thorough their mouthes; but alſo through their hands, that then vve alſo muſt ſo deale in hearing & handling the vvord of God, as vve may bring vnto God ſaies Agapetus, not onely a profering of vvords, but alſo an offring of vvorks. Wherefore deare brethren, let your light ſo ſhine before men, that they not onely hearing your good vvords, but alſo ſeeing your good vvorks, may glorifie your father vvhich is in heauen. For then I aſſure you, if vve glorifie our father vvhich is in heauen, he vvill glorifie vs his children vvhich are vpon earth, and in the ende make vs great in the kingdome of heauen. O remember therefore that golden ſaying in the Scripture, The feare of the Lord is the beginning of vviſedome, a good vnderſtanding haue all they that doe thereafter, the praiſe of it endureth

· ρημάτων σπερμολογίαν, πραγμάτων προσφοράν.

Pſal. 111. 10.

for euer. A good vnderſtanding haue all they that doe thereafter? Why ſo? Becauſe an ill vnderſtanding haue all they that doe not thereafter. They that haue vnderſtanding, and doe not thereafter, that is, according to it, haue an ill vnderſtanding. But they that haue vnderſtanding, and doe thereafter according to it, haue a good vnderſtanding. A good vnderſtanding haue all they that doe thereafter: the praiſe of it endureth for euer. It ſhall be eternally rewarded. O how richly are the Apoſtles rewarded, how highly are they nowe honoured in heauen, becauſe when they were vpon earth, they had a good vnderſtanding. They had clouen
Act. 2. tongues. Clouen tongues? What's that? I'le tell you. Doe you not ſee how our hands are cloauen and diuided into fingers; So were the Apoſtles tongues. They (in a manner if I may ſo ſay) had fingers vpon their tongues, as well as we haue vpon our hands. It was but a word and a worke with them. They had no ſooner taught others any good thing (as O Lord what good thing did

they

they not teach vs all) but by and by they were readie to practiſe it and to performe it themſelues. Therefore they are alreadie great in the kingdome of heauen, yea and much more ſhall be. The twelue Apoſtles ſhall ſit vpon twelue thrones, iudging the twelue tribes of Iſrael. And if we can happely obtaine ſo much grace and goodnes of God, as that we may haue a care and a conſcience as well to doe as to teach, then as ſure as God's in heauen, we likewiſe ſhall be great in the kingdome of heauen. We ſhall be enſtalled with Chriſt and his Apoſtles, in the throne of glorie, when we ſhall heare him ſay vnto vs, Come ye bleſſed of my Father, inherite the kingdome of heauen prepared for you. For ye haue not onely profeſſed, but practiſed: ye haue not onely taught well, but wrought well: ye haue not onely ſaid well, but done well: therefore now you ſhall be great in the kingdome of heauen. To the which kingdom of heauen, we beſeech thee, O Lord, to bring vs, euen for Ieſus Chriſts ſake. Amen.

A SERMON PREACHED BEFORE the Kings Maiestie at Drayton *in Northhamptonshire.* August. 6. 1605.

Psal. 132. 18.

As for his enemies I shall cloath them with shame, but vpon himselfe shall his Crowne flourish.

THe Royall Prophet hauing setled himselfe in his kingdom according to his owne desire; and besides hauing after many waundrings to and fro, at length brought backe the Arke againe to Ierusalem; maketh here his most zealous and deuout praier to God for the continuance of his fauour both to the Church and Common-wealth

com-

committed to his gouernement. Returne, O Lord, to thy reſting place, ſai's he, [a] thou and the Arke of thy ſtrength. Let thy Prieſts be cloathed vvith righteouſneſſe, and let thy Saints ſing vvith ioyfulneſſe. For thy ſeruant Dauids ſake turne not avvay the face of thine anointed. Novv that he might apparantly ſee hovv neere the Lord is to all them that call vpon him in faithfulneſſe and truth, he vvaiteth not long for an anſvver, but carries it avvay vvith him before he depart. For to Dauids petition, Returne O Lord, vnto thy reſting place, thou, and the arke of thy ſtrength; Gods anſvver is this, [b] This ſhall be my reſting place, here vvill I dvvell, for I haue a delight therein. I vvill bleſſe her victualls vvith increaſe, and vvill ſatisfie her poore vvith breade. To Dauids petition, Let thy Prieſts be cloathed vvith righteouſneſſe, and let thy Saints ſing vvith ioyfulneſſe; Gods anſvver is this, I vvill cloath her Prieſts vvith ſaluation, and her Saints ſhall reioyce and ſing. Laſtly, to Dauids petition; For thy ſeruant Dauids ſake turne not

a v.8.& deinceps.

b v 14.& deinceps.

away the face of thine anointed: Gods answer is this; There shall I make the horne of Dauid to flourish, I, I haue ordained a light for mine anointed. As for his enemies, I shall cloath them with shame; but vpon himselfe shal his crown florish. As if he should haue said; Turne away the face of mine anointed? Nay, that will I neuer doe, I will indeede turne away the face of the enemies of mine anointed. Their face shall be couered with confusion, and cloathed with shame: But contrariwise, I haue ordained a light for mine anointed. He euer shall haue a light in his face, and a crowne vpon his head. As for his enemies, I shall cloth them with shame; but vpon himselfe shall his crowne flourish.

These words are principally to be vnderstood of Christ. For neuer were any so cloathed with shame as his enemies the cursed Iewes which murthered him. There citie was sacked, not one stone of it beeing left vpon another, and they themselues as stubble or chaffe were scattered ouer the face of the earth.

So

So that they are the very ſhame of men, and the out-caſt of all people. Inſomuch as when we would ſignifie we hate a man deadly, indeede we commonly vſe to ſay, we hate them worſe then a Iewe. On the otherſide Chriſt is ſo exalted now, that all power is giuen him in heauen and earth, yea God hath giuen him a name aboue al names, that at the moſt ſweete and moſt excellent name of *Ieſus*, euerie knee and euerie heart alſo might doe obeyſance. And as the Apoſtle prooueth out of the eight Pſalme, The Lord now after all his dolorous paines and torments, hath crowned him with honour and glorie. Neuertheleſſe in a ſecondarie ſort this promiſe may be applyed alſo to Dauid, who was a notable type of Chriſt; and ſo conſequently to euerie faithfull ſucceſſor of Dauid, which is Chriſts vicegerent and lieftenant vpon earth. For yee knowe what vvas the ende of all Dauids enemies: Abſolom his diſobedient ſonne hung vp by the goldylockes of pride. Achitophel his trayterous Counſellor made

avvay himſelfe. Shemei a reuiler of him, and a detractor from him, in his gray haires put to a ſhamefull death. The ſame may be ſaide of the reſt. But holy Dauid himſelfe could neuer be ouercome. For though many enemies, ſpecially Antiochus Epiphanes, bent all their force, to the very vttermoſt, to roote out Dauids poſteritie, and to deſtroy Gods people; yet maugre their heads and their hearts, Dauids crowne yet flouriſhed and continued in his ſtocke, till at the length the ſonne of Dauid came into the vvorld; of vvhome the Angel Gabriel ſpake to the bleſſed virgin Marie in this ſort; [d] He ſhall be great, and ſhall be called the ſonne of the moſt High; and the Lord God ſhall giue him the throne of his Father Dauid, and he ſhall be ruler ouer the houſe of Iacob, and of his kingdome ſhall be no ende. Novv if this Scripture be ſo notably verified in Dauid, he hauing faithfully ſerued in his time, and beeing novv by the vvill of God dead; no reaſon but that vve may vnderſtand it alſo generally of euery holy one of

d Luk. 1. 32.

God,

God, which treadeth in Dauids ſteps, going in and out before Gods people. As for his enemies, I ſhall cloath them with ſhame; but vpon himſelfe ſhal his crowne flouriſh.

Here are two parts. His enemies; himſelfe. His enemies, firſt ſhall haue ſhame; ſecondly ſhall be cloathed with ſhame. Himſelfe, firſt ſhal haue a crown: ſecondly ſhal haue a flouriſhing crown. As for his enemies I ſhall cloth them with ſhame; but vpon himſelfe ſhall his crowne flouriſh.

The ſhame which the Lord God aſſureth Dauid ſhall light vpon his enemies, is a verie dreadfull iudgement againſt them. Nicetas ſaies plainely; No puniſhment ſo grieuous as ſhame. And Nazianzene yet more expreſſely; Better were a man die right out, then ſtill liue in reproach and ſhame. This, diuerſe valiant worthies haue ſhewed to be true, ridding themſelues voluntarily of their life, that ſo they might be rid of their ſhame. Aiax beeing readie to diſpatch himſelfe, vſed theſe as his laſt words; No greife doth ſo

cut

cut the very heart of a generous and magnanimous man, as ſhame and reproach. What ſhould I ſpeake of any more Grecians, or Romanes, as of Brutus, Caſſius, Antonius, Cato Vticenſis, and ſuch others? In Scripture we haue a plaine proofe. Mightie Sampſon, beeing about to pull the whole houſe vpon his owne head, ſaide thus: O Lord God I pray thee ſtrengthen me at this time onely, that I may be at once auenged of the Philiſtims, for my two eyes. He deſired rather once to die valiantly, then long to liue wretchedly. For as Saint Ambroſe writing of Samſon, ſaith, [h] For a man to liue, or die, is naturall: but for a man to liue in ſhame and contempt, and to be made a laughing ſtocke of his Enemies, is ſuch a matter, as no well bred and noble minded man that hath any courage, or ſtomacke in him, can euer digeſt it. Yet the Lord God promiſeth Dauid his anointed, that ſhame ſhall be the reward of all his enemies; ſhame I ſay, which is a great deale worſe then death it ſelfe. As for his enemies, ſaies he, I

Iudg. 16.28.

[h] Viuere & mori naturæ functio: ludibrio eſſe probro ducitur. Epiſt. 70.

ſhall cloath them with ſhame.

Secondly, they ſhall be clothed with ſhame. To be clothed is an Hebrew phraſe, ſignifying to haue any thing vnſeparably caſt vpon one. And it is taken both in the better and in the worſer part. As a little before; I cloath her Preiſts with ſaluation: that is, I will furniſh Syons Prieſts with ſuch indowments and graces from aboue, which they ſhall be as it were inueſted into; that both by their life and doctrine, they ſhall ſtill further the ſaluation both of themſelues, and of them which heare them. Contrariwiſe, in this place, I will cloath them with ſhame; That is, ſhame ſhall ſo vnſeparably accompanie them, that as whereſoeuer a man goeth, he carrieth his cloathes with him; ſo whereſoeuer they goe, they ſhall carrie their ſhame with them. And that which is ſtrangeſt of all; they which are aſhamed vſe to cloath or couer their ſhame, and then thinke themſelues well enough. But Dauids enemies ſhall be ſo ſhamed, that euen the very couering of their ſhame ſhall

be

be a diſcouering of it; and the clothing or cloking of their ignominie, ſhall be nothing elſe but a girding of it more cloſely and more vnſeparably vnto them. So the Prophet ſpeaketh elſewhere, [i] Let them be put to confuſion and ſhame together, that reioyce at mine hurt. Let them be clothed with rebuke and diſhonour, that lift vp themſelues againſt me. O Lord God, ſay Amen to it; let it be euen ſo, O Lord, Let them be clothed with rebuke and diſhonour that lift vp themſelues againſt thine anointed. And againe, [k] Let ſhame be vnto him as a cloake that he hath vpon him, and as the girdle that he is alwaies girded withall. And yet againe, [l] Let mine aduerſaries be clothed with ſhame, and let them couer themſelues with their owne confuſion as with a cloake.

i Pſal. 35.26.

k Pſal. 109. 19.

l verſ. 29.

But to leaue the word, and come to the matter. The enemies of Dauid ſhall be clothed with ſhame three waies: In their owne conſcience; In the world; In the day of Iudgement.

Touching their owne conſcience, S.

Auſtin

Auſtin ſaies well, [m] All vnordinate deſires, as none are more vnordinate then trayterous and rebellious enterpriſes, carrie in themſelues that bane vvhich poyſons and puniſhes them at the laſt. Whereupon the Prophet ſaies, [n] Hide me, O Lord, vnder the ſhadow of thy wings, vntill iniquitie be ouerpaſt, as the Septuagint tranſlate it. But we read it, Vntill this Tyrannie be ouerpaſt. And others tranſlate it, Vntill this Calamitie, or this Miſerie be ouerpaſt. Which indifferent acceptation of the Hebrevv vvord, ſhevveth that nothing doth ſo tyrannize ouer the conſcience, nothing is ſuch a calamitie and miſerie to the minde, as iniquitie and ſinne. Iudas after he had betraied his Lord and Maſter, was ſo confounded in his owne conſcience, that he cried out, and ſaid, [o] I haue ſinned, in betraying innocent blood. *Proditor Caſca*, vile traytour: if his blood be innocent, then thy conſcience is guiltie. And if thou canſt confeſſe thou haſt ſinned, when it is too late, why diddeſt thou not take heede of ſinning when t'was

m Omnis inordinatus affectus eſt ſibimetipſi pœna.

n Pſal. 57. 2.

o Matt. 27. 4.

time?

time? I haue ſinned ſaies he, ſinned in betraying innocent blood. A thouſand hells could not haue more tormented him, then this deſperate ſorrowe and extreame ſhame wherewith his conſcience was cloathed, tearing his bowells whilſt he was aliue, and powring them out when he died.

Now as for ſhame in the world, we reade [p] that God did ſet a marke vpon Cain the murtherer of iuſt Habel; and ſo conſequently the ring-leader of all Dauids enemies. Therefore as when men ſee a wolfe or a foxe, or any ſuch hurtfull beaſt in the foreſt, they ſet all their dogges vpon him; ſo the enemies of the Lords anoynted, beeing burnt as it were and branded with the markes of ſhame, are howted and hunted whereſoeuer they goe. One example at this time ſhall ſuffice. Maxentius a wicked rebell againſt his owne Lord the famous Emperour Conſtantine the great, deuiſed to haue a bridge made with cock-boats chained together ouer a riuer neere Rome, thinking to traine the Emperour that vvay, and there to

[p] Gen. 4. 5.

drovvne

them in the riuer. But God ſo wrought for his choſen ſeruant, that the enemie himſelfe beeing compelled to flie that way, was taken in that pit which he digged for others. And ſo as Pharaoh was cloathed with ſhame in the open view and ſight of all the world, when he and all his hoſt were drowned in the redde ſea, after the ſame faſhion Maxentius was dreſt.

Laſtly, touching ſhame in the day of iudgement, Dauids enemies at that day, ſhall ſtand before the tribunall ſeat of Chriſt, beeing naked in all reſpects elſe, but onely couered with their owne ſhame. Then they ſhall be vexed with horrible feare[r], and cloathed with confuſion; whereas the righteous ſhall be cloathed with incorruption, yea though in this life with the rich glutton, [ſ] they haue beene cloathed with purple and fine linnen, yet then their attire ſhall be diſhonour, and their garment ſhall be ſhame. Thus will the Lord cloath the enemies of his anointed with ſhame; cloath them in their owne conſcience; cloath them in the world; cloath them

r Sapien. 5. 2.

1. Cor. 15.

ſ Luk. 16. 19.

in the day of iudgement. As for his enemies I ſhall cloath them with ſhame; But vpon himſelfe ſhall his crowne flouriſh.

The one halfe of this Sermon is now paſt, the other ſhalbe as ſoone diſpatcht. But vpon him ſhall his crowne flouriſh.

Firſt himſelfe ſhall haue a crowne. Tertullian[t] reporteth out of Diodorus Siculus, that the firſt that euer ware a crowne was Iupiter. The ſouldiers gaue him a royall crowne for a reward of his victorie and triumph ouer the Titans. Hereupon Iupiters prieſt[u] brought bulls and crownes to the gates of Liſtra, and would there haue ſacrificed to Paul. Afterward, when Gods people the Iſraelites would needs haue a King, as other nations had round about them; then their Kings would needs haue crownes alſo, as other Kings had round about them. Hence we read that Dauid hauing vanquiſhed the king of Rabbath, [x] tooke the crowne from off his head, and found it the weight of a talent of gold, with pretious ſtones in it; and ſet it vpon his owne head. Though indeed

t In libro de corona Militis.

u Act. 14. 13.

x 1. Chron. 20. 2.

long

long before that y the Amalakite brought him a crowne, which he took from Sauls head when he slewe him. y 2. Sam. 1. 10.

So that the thing God promiseth is this; that any crowne which king Dauid should get, either by conquest, or by succession, or by any other iust title, should still flourish more and more. Some there are in the world which to be sure of outward ornaments inough, will needes weare a triple crowne. Others haue beene vnwilling to weare that one which they might. *Canutus*, that was absolute king almost of fiue kingdomes somewhat before the conquest, vpon a time in his progresse riding neere the Thames, lighted and sat downe besides the shoare. Then, as it were to trie a conclusion, he commanded the water beeing now readie to arise againe and to flow, not to come any neerer him. But the water keeping his naturall course, came still vp higher and higher, till it beganne to wette him. Whereupon turning to his Nobles, which were about him, Ye call me (saies he) your king and Master, & so in-

deede I am; and yet loe yee, I cannot command ſo much as this little ſtreame, but doe what I can, that will ſtill doe as it liſt. Whereupon preſently he poſted to Weſtminſter, and reſigned his crown to the crucifixe there; neither could he euer after this be perſwaded to weare it any more. Now as the pride of that man of ſinne, which ſits vnder the ſigne of the triple crowne, is too intolerable: ſo on the contrarie part this was too much niceneſſe in Canutus. Seeing, it followeth not, becauſe he could not cõmand the ſea and the waters, as Chriſt did, that therefore he might not weare a crowne. For, neither doth Chriſt himſelfe in heauen weare ſuch a crowne, as kings of the earth doe. But the truth is this, that royaltie and maieſtie, which is eſſentiall to God, he is content to communicate to his holy ones, and to his anointed, by participatiõ and grace. Therefore the Lords anointed, which is as it were his fauourite, may verie well doe all theſe three things at once; weare the crowne which God giueth; and yet deteſt the pride which God abhor-

horreth; and ſtill admire the Maieſtie, which God enioyeth: So that the Lord promiſing his ſeruant Dauid a crowne, promiſeth him wealth, wiſedome, renowne, dignitie, proſperitie; in one word, all royalties belonging to a crowne. But vpon himſelfe ſhall his crowne flouriſh.

Secondly, he ſhall haue a flouriſhing crowne. Flouriſhing is metaphorically attributed to a crowne. As in the next verſe before. There ſhall I make the horne of Dauid to flouriſh. A metaphor taken from thoſe goodly creatures, as ſtagges, and ſuch like; whoſe chiefeſt beautie and ſtrengh conſiſteth in their hornes, eſpecially when they bud and branch abroad. So in theſe words, But vpon himſelfe ſhall his crowne flouriſh. A plaine alluſion to thoſe flowres which either continually, or elſe a verie long time, keepe freſh and greene. Beſids at the firſt, kings crowns were not made of gold and pearles, as I told you of Dauids crowne, but onely of greene oken leaues, as that of Iupiters, or elſe of ſome other bran-

ches or flowres, as others. The Lord then meaning that Dauids kingdome ſhould be eſtabliſhed for euer, and that his laſting glorie ſhould ſtill growe greene, he maketh this louing promiſe vnto him; But vpon himſelfe ſhall his crowne flouriſh. How flouriſhing beautifull flowers are, conſider but the Lillie, and you ſhall ſoone perceiue. Marke (ſaies our Sauiour) [z] how the lillies of the field doe growe, they labour not, neither doe they ſpinne, yet doe I ſay vnto you, that euen Salomon in all his royaltie was not cloathed like one of theſe. Now if God ſo cloath the flowers of the field, which growe to day, and to morrowe are caſt into the ouen, how much more ſhall he cloath Dauids enemies with ſhame; but vpon himſelfe make his crowne flouriſh? For euen as in Salomons Temple, fiue candleſticks at the right ſide, and fiue at the left ſtanding before the Oracle, and being made for matter of pure gold, for forme with branches and flowers, did well nigh dazill the eyes of any that entered into the Temple [a]; ſo the

z Matt. 6. 24.

a 1. Reg. 7. 49.

Lord

Lord here giues his word, that the kings crowne ſhall euer flouriſh in the houſe of our God, diſparkling and diſplaying thoſe rayes of Maieſtie; thoſe beames of beautie, which ſhall amaze the world, and be a wonder as well to Angels as to men: Wherefore, as I ſaid euen nowe of his enemies ſhame, that it ſhall be threefold; ſo here I repeat the ſame againe of his crownes flouriſhing; His crowne ſhall flouriſh in his owne conſcience: in the world: in the day of iudgement. Touching his owne conſcience the bleſſed Apoſtle calleth the Philippians his ioy and a crowne [b]. And to the Theſſalonians he writeth thus, What is our hope, or ioy, or crowne of reioycing? Are not euen you it, in the preſence of our Lord Ieſus Chriſt at his comming? yes, ye are our glorie and ioy [c]: Now, if this precious veſſell of honour reioyced in nothing ſo much, as in the teſtimonie of his conſcience, that in ſimplicitie and godly pureneſſe, and not in fleſhly wiſedome, but by the grace of God, he had his con-

b Phil. 4. 1.

c 1. Theſſa. 19. 20.

uerlation in the world, the power of Gods ſpirit working ſtill moſt mightily by his miniſterie to the conuerſion of the world to Chriſt: how much more ſhall the Lords anoynted haue his conſcience crowned with flouriſhing ioy, with comfort, with content, with heauenly peace, when he ſhall remember, that not onely for matters of religion and Gods true ſeruice, he hath beene and ſtill is with Saint Paul profitable to the Church; but alſo is a ſtrong bulwarke and a tower of defence to maintaine euen the outward felicitie and proſperitie of Gods people; yea the verie particular right, wealth, life of euery one of them; all this I ſay, and a 100. things more, w hē he conſidereth, what a great and a glorious inſtrument he hath beene euerie way of Gods glorie: O Lord God what a heauen ſhall he haue in his heart? what a ſweet paradiſe of pleaſure in his ſoule? what ſecuritie? what aſſurance of Chriſts loue? what a confident and vndaunted hope of eternall glorie? what a flouriſhing crowne of reioycing ſhall he haue euen in his

very

very conſcience? vpon himſelfe ſhall his crowne flouriſh. Touching the world, our holy Prophet ſpeaking to God, though in the third perſon, yet of himſelfe ſaies, Thou haſt preuented him with liberall bleſſings, and haſt ſet a crowne of pure gold vpon his head. His honour is great in thy ſaluation; glorie and great worſhip haſt thou laid vpon him. Nowe that crowne which is of gold, yea of pure gold, muſt needes be verie flouriſhing euen in the viewe and face of the world. Neither is this to be vnderſtood of Dauids perſon onely, but euen of his poſteritie in all ages to come. How was he himſelfe crowned with conqueſts and victories ouer his enemies? How was his ſonne Salomon crowned with riches, with wiſedome, with fame and glorie in the whole world? which flouriſhing of his ſonne, as of a noble branch, graced in a manner the verie roote of Dauid himſelfe. For, as his worthie ſonne teacheth, [c] Childrens children are the crowne of the elders, and the glorie of the children are

[c] Prou. 17. a.

their fathers. Therefore, as children may iuſtly glorie of the renowne of their fathers vertue and honour: ſo the excellent father is in a ſort crowned with happineſſe in this world, when he ſees his childrens children like to grow vp and flouriſh after him. But vpon himſelfe ſhall his crowne flouriſh. Laſtly, touching the day of iudgement; then, then ſhall all the righteous flouriſh, when as hauing beene faithfull vnto the death, they ſhall receiue the crowne of life. A crowne as S. Peter calleth it immortall and vndefiled, and that fadeth not away [f]. Denying that euer it fadeth away, he affirmeth that it euer flouriſheth. I would here be bold, if I might doe it without offence, as I hope I may, to ſhewe you one goodly cluſter of grapes of the land of Canaan, a land flowing with milke and honie, whether you are now going, before you enter into it. A worthie and vertuous gentleman, whom I neede not name in this place, becauſe, no doubt many ages wil name him, and renowne him hereafter, giueth for his armes

[f] 1. Pet. 1. 4.

D. Thomas Bodleius, qui plurimis & pulcherrimis libris Oxoniæ [illegible] bibliothecam [illegible]

three

three crownes with this poſey, *Quarta perennis erit.* As if he ſhould ſay, theſe three crownes, which I beare in my coate, are but the difference of my houſe and gentry, but *Quarta perennis erit:* the fourth crowne which I looke for in heauen ſhall be euerlaſting and immortall. That fourth, though it be but one crowne, yet ſhall be worth all thoſe three crowns, yea three thouſand more ſuch as theſe are; The fourth ſhall be eternall. Now, if he, and we that are ſuch as he no queſtion is, faithfull to God, and loyall to the choſen ſeruant of God, may well hope for a moſt flouriſhing incorruptible crowne of glorie, then much more may Dauid himſelf reioyce in God his Sauiour, and ſay, *Quinta, aut ſexta perennis erit:* The fift, or the ſixt ſhall be eternall. This crowne which God of his grace with his own right hand and his holy arme hath ſet vpon mine head, is indeede (thanks and praiſe be giuen vnto the ſame God) a verie flouriſhing crowne; flouriſhing in mine owne conſcience: flouriſhing in the world, both for

my

my perſon, and for my poſteritie; But it is nothing, in reſpect of that flouriſhing crowne which I ſhall receiue at the day of iudgement. For the [g] iuſt ſhall flouriſh like a palme tree, and ſhal grow like a Cedar in Lebanon. Such as be planted in the houſe of the Lord, ſhall flouriſh in the courts of our God. And then indeede ſhall this bountifull promiſe of God be moſt fully performed, But vpon himſelfe ſhall his crowne flouriſh. As for his enemies, I ſhall cloath them with ſhame; but vpon himſelfe ſhall his crowne flouriſh.

g Pſal. 92. 12.

To draw then to an ende; it may ſeeme very ſtrange, that Dauid had any enemies. Yet, out of theſe words, As for his enemies, I ſhall cloath them with ſhame; it may well be gathered, that ſome he had. What? had Dauid? meeke Dauid? Lord remember Dauid, and all his meekeneſſe, ſaies he, in the beginning of this Pſalme. He was the kindeſt, and the meekeſt man aliue. When he had his mortall foe at a vantage, and at a dead lift, as we ſay, and might haue nayled him faſt to the ground with his

ſpeare;

ſpeare; he onely did cut off a lappe of his garment, to ſhew, that when he might haue hurt him, he would not. *Poſſe, & nolle, nobile.* Yet this meeke Dauid, patient Dauid, mercifull Dauid, valiant and victorious Dauid, holy Dauid, had enemies. Wherefore you moſt honourable and bleſſed ſeruants of God, you that excell in vertue, if you haue ſome enemies, thinke not ſtrange of it. For, if you had nothing in you: no feare of God, no reuerēce towards his word, no loue and loyaltie towards your Soueraigne, no fortitude, no temperance, no good thing in you; you might perhaps walke on long enough, and no man enuie you, no man maligne you, or malice you. But becauſe God hath inſpired you with his principall ſpirit, and endewed you with ſpeciall great graces aboue your fellowes: therefore doth your aduerſarie the Deuill the old enemie of all goodnes and vertue, who is readie to burſt to ſee you doe ſo well: he, I ſay, doth beſtirre himſelfe, and raiſe vp enemies againſt you. But (O bleſſed be our good Lord) what a won-

derfull

derfull comfort and incouragement haue all you; what a horrible terrour & affrightment haue all your enemies, in this text? For the holy Ghoſt ſaies not, They ſhall be clothed, or you ſhall cloth them: but I, euen I ſhal cloth them with ſhame. It is impoſſible, ſaies he, that you ſhould alwaies be armed at all points, circumſpect at all places, vigilant at all times, prouided at all occaſions, to preuent the miſchieuous practiſes of your deuilliſh enemies. No counſell of man, no policie, no wiſdome, no wit, can foreſee all their barbarous vndertakings and complottes, to eſcape them. But in heauen, in heauen there is an eye, an hand there is in heauen: an eye to deſcrie them, and a hand to perſecute and puniſh them: both an eye and an hand to deliuer you from daunger, and to cloath them with ſhame. Therefore, ſaith he, Caſt your care vpon me: let me alone with them, your perill is my perill, your caſe my caſe: Ile pay them that they haue deſerued: Ile take the quarrell into mine owne hands: Ile trimme them well enough.

As

As for your enemies, I ſhall cloath them with ſhame. Remẽber I pray you, beloued, though indeede, they haue made themſelues worthie neuer to be remembred, or once to be mentioned in our mouthes any more; yet remember, I ſay, to their egregious diſhonour & reproch, how thoſe are now clothed with ſhame, who were the firſt cauſe of the ſolemnizing, or as I may ſay, of the ſanctifying of this preſent day for the day of the weeke, and of yeſterday for the day of the moneth, & of the twelue moneth, with ſo holy an exerciſe? How odious? how execrable is their very name vnto vs? what true hearted loyall ſubiect, ſuch as I am ſure all are here, doth not deteſt them, hate them, loath them, as a toad, or as a viper, or as ſome hidious miſhapen monſter; and curſe the very day wherein ſuch a rebellious generation, and ſuch a trayterous brood were borne? Certainly, my good brethren, if the mercie of God, which is incomprehenſible, did not giue them grace, at the laſt gaſpe to repent and crie to God for pardon: as they are

clothed

cloathed with ſhame in this world, ſo ſhall they be much more in the world to come. And as we hold them for no better then curſed creatures, ſo ſhall the Lord at laſt, ſay vnto them, Goe ye curſed into euerlaſting fire. So let it be, ô Lord, euen ſo to all the enemies of thine anointed, either open or ſecret, ſo let it be to them: As for his enemies, doe thou, thou, O Lord, thine owne ſelfe, doe thou cloath them with ſhame.

But vpon himſelfe ſhall his Crowne flouriſh.

Theſe words, *vpon himſelfe*, either are altogether impertinent and ſuperfluous, or elſe they are very important and materiall. For, it had beene ſufficient to haue ſaide; As for his enemies I ſhall cloath them with ſhame: but as for himſelfe, his crowne ſhall flouriſh. It is not greatly neceſſarie, as it ſhould ſeeme, to ſay, his crowne ſhall flouriſh vpon himſelfe. Yet the Lord in his gratious anſwer vnto Dauids praier, thought good to put in this as a ſupernumerarie word, ouer and beſides the neceſſitie of the ſentence: to teach the good King,

and

and vs all likewiſe, a very notable leſſon. Namely, that he would bleſſe the crowne, the dignitie, the flouriſhing eſtate of his louing ſeruant, not onely in his owne perſon, and his poſteritie; in this world, and in the world to come, as I haue ſhewed alreadie, but alſo from a leſſer weight of glory, ſtill to a greater and greater. Vpon himſelfe, ſaies he, ſhall his crowne flouriſh. For not onely it ſhall be as flouriſhing, as Dauid left it, at the day of his departure to God; but after his diſſolutiō and death: as faſt as his bodie corrupteth in the earth, ſo faſt ſhall his crowne encreaſe ſtill in heauen. Truſt me, truly, I ſpeake it before the liuing Lord, and this high preſence, all the whole Church which ſhall be edified to ſaluation, by Dauids bleſſed and godly gouernement, euen after his death, ſhal yet ſuffer his crōwn neuer to die, but ſhall continually keepe it freſh and greene. Yea, as euery one brought to the building of the tabernacle, and to the reedifying of the temple, ſuch as they were able: ſo I aſſure you, I ſpeake now a great word, euery parti-

cular

cular ſubiect, that is faithfull to God, and to his Prince; as he goeth on forward to God, by the peace, and by the religion which he hath enioyed vnder his Prince; ſo he ſhall ſtill beautifie and decke Dauids crowne; & one ſhall bring a white roſe, another ſhall bring a red roſe, and adde it to the crowne: that ſo vpon himſelfe ſtill his crowne may flouriſh, the white roſe and the redde roſe, that are in the crowne alreadie, beeing euer made more and more fragrant and flouriſhing. O Chriſt, what a crowne is this? And what will it growe to much more in the ende? You that are mighty Kings and Potentates vpon earth, haue indeede great cares and continuall buſineſſe in your heads; but yet vouchſafe I pray you to hearken a little, what I ſhal ſay vnto you. You watch oftentimes ouer vs, when we are aſleepe our ſelues. You care for our peace, when it is not in our power to further it; you procuring good to Sion, and proſperitie to Ieruſalem, yet many times enioy the leaſt part of it your ſelues. But no force. Take this ſtill for your comfort. We

that cannot all our liues long doe the hundreth part of that good vvhich you doe euery houre, ſhall haue nothing ſo flouriſhing a crovvne as you ſhall haue. Vpon you, vpon you ſhall euerlaſting peace reſt, vpon you ſhall the glorie of Gods Maieſtie ſhine, vpon you, vpon you ſhall your crovvne flouriſh. Which the Lord of his mercie graunt, I moſt humbly beſeech him for Ieſus Chriſts ſake: that as Dauids crovvne euer flouriſhed, till the firſt comming of Chriſt: ſo our gratious Kings crovvne may euer flouriſh, till the ſecond comming of Chriſt: and then, that afterward for euer his royall Maieſtie, may be royally crovvned vvith eternall life: thorough the ſame our deare Sauiour Ieſus Chriſt: to vvhom vvith the father and the holy Ghoſt, be all honour and glorie, povver and praiſe, dignitie and dominion, novv and euermore. Amen.

FINIS.

A SERMON PREACHED BEFORE the Kings Maiestie that day he entred *into Oxford, at Woodstocke*, August 27. 1605.

Luk. 8. 15.

But that which fell in good ground, are they which with a good, and a very good heart, heare the word, and keepe it, and bring forth fruit with patience.

IN this parable of the sower, are 4. grounds mentioned. Whereof three are bad, and onely one good. Namely, they which with a good, and a very good heart, heare the word, and keepe it, and bring forth fruite with patience. Almightie God pow-

powreth out his benefits no leſſe plentiouſly then continually vpon vs: yet we can make no requitall: our goodnes cannot reach to God. The onely thing that we can doe for him, is to loue and honour his word. Whereupō king Dauid thought it a death vnto him, that beeing baniſhed from his people, he could not goe vp to the houſe of the Lord with the voice of ioy and gladnes among ſuch as keepe holy-day. And on the other ſide he ſaid; I reioyced when they ſaid vnto me, We will goe vp into the houſe of the Lord. The Prophet Eſay likewiſe, foretelling what alacritie and good will ſhould be in the Gentils after they were conuerted to Chriſt, ſaith thus; It ſhall be in the laſt daies that many people ſhall goe and ſay; Come, and let vs goe vp to the mountaine of the Lord, to the houſe of the God of Iacob, and he will teach vs his wayes, and we will walke in his pathes. Looke how it is in the health of the bodie, and ſo it is in the ſtate of the ſoule. If a man haue a good appetite, and a ſtomacke to his meate, t'is a ſigne

Pſal. 132.

Eſa. 2. 3.

Chryſoſt. Hom. 4. in Gen.

he is well in health: in like sort, if a man be content to followe Christ for the loaues to fill his bellie, and care not for the food of his soule; questionles all is not well betweene God and him; but if he haue a longing and a hungring desire of the word, then indeede his heart is vpright in the sight of God. For as S. Austen noteth well; if the word of God be taken by vs, it will take vs. Seeing the word of God so is, and so ought to be, vnto the faithfull, as a hooke is to fish. Then it takes, when it is taken. Neither are they which are taken hurt by it. For they are not caught to be kild, but to be drawne out of the damnation of this world, and to be translated to the libertie and glorie of the children of God. Wherefore as fishers take most delight in angling when they see the fish bite quickly and greadily: so if you would put life into your Preachers which are called fishers of men, that they may preach the vvord vvith ioy, not vvith griefe, you must shevve, by your countenance, by your attention, by your reuerence, by all your outvvard behaui-

Augustin. tract. 42. in Iohan. Si sermo meus caperetur, caperet. Nã sic est sermo dei, & sic esse debet fidelibus sicut pisci hamus. Tum capit quando capitur. Nec fit captis iniuria: Ad salutem enim, non ad perniciem capiuntur. Heb. 13. 17.

our,

our, that you desire nothing so much as to bite at this sweete baite, that so you may be drawne by the father to Christ. For they onely are good ground as we haue it here, which with a good, and a very good heart, heare the word, and keepe it, and bring forth fruit with patience.

Here are three properties of good ground set downe. All opposite to the three bad grounds mentioned before. First, they that are good ground, heare the word with a good heart; contrarie to the ground on the high waies side, which when they haue heard, let the deuill take the word out of their hearts, & so they heare not with a good heart. Secondly, they keepe the word with a verie good heart; contrarie to the stony ground, which for a while receiue the word with ioy, but in time of temptation they fall away, and so they keepe not the word with a verie good heart. Thirdly, they bringe foorth fruit with patience; contrary to the thornie ground, which after their departure are choaked vvith cares,

and bring no fruit, and ſo doe not (as it is ſaid here that the good ground doth) bring forth fruit with patience. But that which fell in good ground are they, which with a good, and a very good heart, heare the word, and keepe it, and bring forth fruit with patience.

The firſt propertie of the good ground is this, that they heare the word with a good heart. The two diſciples going to Emaus, when Chriſt was departed from them, ſaid thus one to another; Did not our hearts burne within vs when he talked with vs by the way, and opened to vs the Scripture? O Beloued, nowe you are buſied in hearing the word, Chriſt talketh to you, and you are in the right way to heauen. Therefore that we may heare with a good heart, we muſt feele in our hearts that burning of which the diſciples ſay; Did not our hearts burne within vs when he talked with vs by the way? For ſo the Spirituall ſpouſe confeſſeth of her ſelfe, My beloued put his hand to the hole of the doore, and my heart was affectioned towards him. And a-

Luk. 24.

Cant.

gaine:

gaine: My ſoule melted when my beloued ſpake. Now Chriſt puts his hand to the hole of the doore, deſiring himſelfe to enter, and vs to repent: now our beloued ſpeaketh to vs out of his word. So that we cannot be good ground, except our heart be affectioned, and our ſoule melt towards him. When the bleſſed Virgin ſaluted her couſin Elizabeth, ſhe felt the babe ſpring in her wombe for ioy. Certainely Beloued, you haue euery one of you a babe in your hearts, euen the child Ieſus, which is formed and faſhioned in you. This babe we muſt feele euen to skip & ſpring in our hearts for ioy, if we would aſſure our ſelues that we be good ground, and heare with a good heart. Neither muſt we onely reioyce, but alſo feare. Serue the Lord with gladneſſe, and reioyce before him with trembling, ſaies the Pſalmiſt. We read that when the Almightie vttered his voice, the foure beaſts, whereby are meant the Angels, let fall their wings. Where are then our plumes of pride, our feathers whereby vvee flie ſo high in an opinion of our ovvne

Luk. 1 44.

Pſal. 2.

Ezck 1. 24.

knowledge and wisdome? why are they not all let downe, that we may wholly submit our selues to the Lord, to be taught and directed by his word? Remember I pray you what good Cornelius said. I knowe well there was neuer more reuerent hearing of the word in the Court, then at this day, yet that which is verie well alreadie must so be commended, as that which may be better and better, be euermore enforced. Therefore as I was about to say, remember what the Captaine Cornelius said to S. Peter, when he was readie to preach vnto him; Now, saies he, are we all here present before the Lord, to heare all things that are commanded thee of God: O that we had this good heart to consider, vvhen vve heare a sermon, that vve stand not before a man, but *coram domino*, before the Lord. Then vve should heare the vvord, not as the vvord of man, but as it is indeede the vvord of God. Then, vve should put a difference between other things vvhich perhaps shortly vve shall heare, either to recreate the mind or sharpē the wit,

Act. 10. 33.

or for ſtate and maieſtie, or for ſome other earthly purpoſe, and betweene this engrafted word, which is able to ſaue our ſoules. It is ſtrange, what is reported of Conſtantine the great in this kinde. Euſebius writeth of him that when diuine ſeruice was ſaid, he would helpe the miniſter to begin the praiers, and to read the verſes of the Pſalmes enterchangeably. And when there was a Sermon, if any place of ſpeciall importance were alleadged, that he would turne his Bible, to imprint the place in his minde the better both by hearing & ſeeing it. He addeth beſides, that the Emperour many times beeing as it were rauiſhed with thoſe things which he heard, roſe vp ſodainely out of his throne & chaire of eſtate, and would ſtand a long while to heare more diligently, and though they which were next him did put him in minde to remember himſelfe, yet he heard the word ſo attentiuely, that he would not heare them. How vvonderfully do's this confound vs, that are farre inferiour euery vvay, vvhen vve heare and ſee that Emperours, and

De vitâ Conſtan. lib. 3. cap. 17. & cap. 33.

mightie

mightie Kings and Potentates of the world, ſhew ſuch a good heart in hearing the word, & we in the meane time haue lumpiſh and dul ſpirits and affections, and are neuer a whit mooued? Certainly ye honourable children of God, now Chriſt talketh with vs by the way, therefore let our hearts burne within vs: now Chriſt putteth his hand to the hole of the doore, therefore let our hearts be affected towards him: now our welbeloued ſpeaketh, therefore let our ſoules melt: now the bleſſed virgin, yea a greater then the virgin, euen the virgins Sonne, ſaluteth vs, and wiſheth vs all haile out of his word, therefore let the babe ſpring in our hearts for ioy: now the Almightie vttereth his voice, therefore let our wings fall downe, and let vs wholly ſubmit our ſelues to be taught of God. Euen as Cornelius the Centurion thought when he heard Peter preach, that he ſtood not before a man, but before the Lord: and Conſtantine the Emperour could neuer ſatisfie himſelfe with reuerent attention of his good heart to the word. Then indeede

ſhall we be good ground as all they are which with a good, and a very good heart heare the word, and keepe it, and bring forth fruit with patience.

The ſecond propertie of the good ground is this, that they keepe the word with a very good heart. In our Engliſh tranſlation it is read thus, with a good and an honeſt heart. But I ſollow the vulgar Latin, which readeth thus; With a good and a very good heart. And I referre the good heart to hearing, the very good heart to keeping: As if the words ſtood thus; Which with a good heart, heare the word, and with a very good heart keepe it, and bring forth fruit with patience. To the matter then: It is to no purpoſe that the ſeede be ſowne, except it be couered in the earth. Neither that the word be heard, except it be kept. Therefore ſaith the Prophet, In my heart haue I hidde thy word, that I may not ſinne againſt thee. So that to keepe the word with a very good heart, is to hide and couer this holy ſeede in the fallow grounds of our heart, beeing plowed vp by the preach-

Corde bono & optimo. Vulga.

Pſal. 119.

ing

ing of the Gospel. Whereupon the kingdom of heauen is likened to a treasure hid in a field. And this very field is a faithfull heart, which keeperh and hideth in it selfe the word, which is the direct way to the kingdome of heauen. According to that of our Sauiour, The kingdome of heauen is within you. Yea a faithfull heart, not onely is a field wherein is a treasure, but also is it selfe a treasure, wherein are both old and new things. For euery Scribe which is taught vnto the kingdome of heauen, is like vnto a housholder, which bringeth forth out of his treasure things both new and old. His heart is filled with a treasure of comforts, gathered out of the olde and new Testament. The wise woman, by whome is meant the spouse of Christ, keepes her candle alight all the night long. Clemens vnderstandeth this light to be the heart, and he calleth the meditations of holy men, candles that neuer goe out. S. Austin writeth among the Pagans in the temple of Venus, there was a candle which was called, vnextinguishable: whether this

Matth. 13. 52.

Prov. 13. 52.

τὰς ἁγίας λογισμὰς, ἀκοιμήτους λύχνους ἐρ- ρ- ναι. Clemens.

August. de civit. dei lib. 21. cap. 6.

be

be true or no of Venus temple it is vncerten, onely Auſtins report we haue for it: but without all doubt in euery faithfull hearer and keeper of the word, who is the temple of the holy Ghoſt, there is this candle or light that neuer goes out. For ſo we read, that the word of the Lord illuminateth the heart: there's the light. And that this light goes not out at any time, appeareth by that which is written elſe-where: O Lord, how doe I loue thy ſtatutes, they are my meditation continually? In the old law thoſe creatures onely were accompted cleane, which did chew the cud. No otherwiſe ſhall we be accõpted vncleane in the ſight of God, if we chew not the cud as it were, and ruminate, and meditate of thoſe things which we haue heard out of the word. For euen as it is not auaileable to eate, except the meate be inwardly digeſted and diuided to all the parts of the bodie: ſo hearing is vnprofitable, vnleſſe the word heard be kept in minde and memorie, and ſhewed and ſet forth in all the parts of our life. Therefore they

Pſal. 19.

Pſal. 119.

Act.17.11. of Berræa were esteemed more noble then they of Thessalonica, because they after Paul had preached to them, conferred among themselues, and searched the Scriptures, not onely to see whether the Apostles doctrine were warrantable by the word, but also to confirme their owne memorie, and to exercise their meditation in the Law of God. Now then ye holy ones of God, if we would be good ground indeede, as Gen.37.11. the Patriarch Iacob noted his sonne Iosephs dreames; so let vs not onely heare, but also note the word. For this is proper to the child of God, to haue the law of his God in his heart. Not noted in writing tables, or written in tables of stone, but noted & written in the fleshie tables of the heart. And euen as the holy Luk.2.19. virgin kept all those sayings, and pondered them in her heart, which were by the Shepheards reported and published abroad concerning her sonne Iesus: in like manner they that are wise vvill heare, nay they vvill ponder and keepe those things vvhich they haue heard, that so they may the better vn-

derstand

derſtand the louing kindneſſe of the Lord. Eſpecially ſeeing thoſe things vvhich vve heare are no dreames, but vnſearchable myſteries of our ſaluation: neither are vve that publiſh and preach them, ſuch ſhepheards as the Angel ſpake vnto, but vve are appointed to vvatch ouer the flocke vvhich Chriſt hath bought vvith his blood. Therefore if you vvould ſhevv your ſelues to be good ground, your very good heart muſt be as a field that hath a treaſure hid in it: yea it muſt be as a treaſure it ſelfe that hath old and nevv things hid in it: it muſt be as a candle that neuer goes out: and as a cleane creature that neuer leaues chevving the cudde: euen as Iacob noted his ſonnes dreames, and the bleſſed virgin kept the ſhepheards ſayings and pondered them in her heart. For they onely are good ground vvhich vvith a good, and a very good heart, heare the vvord, and keepe it, and bring forth fruit vvith patience.

The third propertie of the good ground is this, that they bring forth fruit vvith patience. Good ground is

like

like a good tree. For indeede good ground will make a good tree. Now a good tree bringeth forth good fruit. And the blessed man which meditateth day and night in Gods law, is like a tree planted by the waters side, which bringeth forth his fruit in due season. So that it is not enough for the word to goe in at one eare, and out at the other, but it must goe in at both eares by reuerent and religious hearing, and settle deepely into the heart by faithfull and diligent keeping, and lastly goe out at both hands, by bringing forth fruit with patience. Simeon the son of Onias was as a faire Oliue tree, that is fruitfull, and as a Cypres tree which groweth vp to the cloudes. A cypres tree is high, but barren: an oliue is fruitfull but low. So a Christian, must not onely as a cypres tree, reach vp to the clouds by meditation of high mysteries in the word, but also he must as an oliue tree bring forth fruit with patience. Then he shal be like Simeon, neither low, nor barren. But though he be an oliue, yet he shall be as high as the cypres tree:

Psal. 1.

Eccius. 50. 16.

and

and though he be a cypreſſe yet he ſhall be as fruitfull as the oliue tree. Noah is commanded to make a windowe in the toppe of the arke, and a doore in the ſide of it. A windowe is for the eie to look out, a doore is for the whole bodie to goe out. And in like manner he that would be good ground, muſt not onely make him a window for contemplation, as Daniel did, at which he prayed thriſe a day, but alſo a doore for action, as Abraham did, at which he ſate once a day. At the windowe of contéplation he muſt meditate, with a very good heart to keepe the word: at the doore of action he muſt go out to bring forth fruit with patience. The Lord alſo commanded *Moſes* to make a lauer with a baſe or with a foote. Now the Latine word *Labium* ſignifies as well a lip, as a lauer. So that the lauer which waſheth muſt haue a baſe: and the lip which vttereth great knowledge muſt haue a foote to walke according to it. Otherwiſe if knowledge doe not ſtand vpon doing and vpon fructifying as vpon a foot, thē queſtionles it is footeleſſe, and ſo conſe-

Gen. 6. 16.

Exod. 30. 18.

quently it is booteleſſe, and the lauer wanting a baſe is altogether vnprofitable. The Prophet Iſaiah is willed to lift vp his voice like a trumpet. Many things ſound lowder then a trumpet, as the ſea, the thunder, and ſuch like. Yet he ſaies not; Lift vp thy voice as the ſea, or lift vp thy voice as the thunder; but lift vp thy voice as a trumpet. Why ſo? Becauſe a trumpeter when he ſounds his trumpet, he windes it with his mouth, and holds it vp with his hand. And ſo euery faithfull heart, which is as it were a ſpirituall trumpet to ſound out the praiſes of God; muſt not onely report them with his mouth, but alſo ſupport them with his hand. And then indeede holding vp the word of life with his hand, and bringing forth the fruit therof with patience, he ſhall lift vp his voice like a trumpet. The Patriarch Abraham buried Sarah in the caue of Macpelah, that is in a double ſepulchre. He that buries his mind in knowledge onely, without any care of bringing forth fruit, he buries Sarah in a ſingle ſepulchre, as Philo Iudæus doth allego-

Eſai. 58. 1.

Gen. 23. 19.

rize

rize vpon this ſtorie; but he that burieth his minde as well in the performance and practiſe of religion (which is all in all) as in the knowledge and vnderſtanding of it, he buries Sarah in a double ſepulchre. And ſo muſt all we doe, which are the true children of Abraham. For then with Abraham burying our ſpirit in a double ſepulchre, we ſhal with Elizeus haue a double ſpirit. A ſpirit that heareth the word with a verie good heart, and with patience bringeth forth fruite. Neither is this addition (with patience) altogether to be omitted. For though a man cannot heare the word without patience, nor keepe the word without patience, yet patience is neuer ſo requiſite, as in bringing forth fruit according to the word which we haue heard, and kept. Wherefore the holy Ghoſt ſaith; Ye haue neede of patience, that after ye haue done the will of God, ye may receiue the promiſe. He ſaies not, After ye haue heard it with your eare, or kept it with your memorie: but after ye haue done the will of God, and brought forth the fruit Heb. 10. 36.

thereof, yee may receiue the promiſe. For wherefore did not the ſtonie groũd bring forth fruite, but onely for want of patience. They receiued the word with ioy, and ſeemed to haue verie good hearts for a time: but in time of temptation for want of patience they fell away. Wherefore did not the thorny ground bring forth fruit, but onely for want of patience? After their departure wanting patience to digeſt their griefes they were choked with cares, and ſo brought forth no fruit. Therefore as a good field muſt endure many a cold froſt & ſnow, and hard vveather in the winter time; before it can yeeld a fruitfull croppe in Summer: ſemblably he that vvould be good ground, muſt poſſeſſe his ſoule in much patience and continually endure, yea euen manfully reiect all the motions of his fleſh, all the allurements of the vvorld, all the temptations of the deuill, vvhereby he may be hindred from bringing forth the fruit of good life, according to the holy vvill and vvord of God. He muſt like a good tree, bring forth good fruite he muſt

with Simeon be not onely high as the cypreſſe, but alſo fruitfull as the oliue: he muſt with Noah make him, not only a windowe for contemplation, but alſo a doore for action: he muſt with Moſes, make him a lauer with a baſe: he muſt with Eſay lift vp his voice like a trumpet; he muſt with Abraham bury Sarah in a double ſepulchre: in one word he muſt alwaies bring forth fruit with patience. For they onely are good ground which with a good, and a verie good heart heare the word, and keep it, and bring forth fruit with patience.

To conclude then, It is not greatly needefull to exhort you with a good heart to heare the word. Neuer heretofore ſuch diligent hearing in the Court, as now a dayes. I dare be bold to ſay it; All the preachers in England, in verie many yeares by all their exhortations, could neuer haue done halfe ſo much good in this kind, as the one onely, holy, and happy example hath done, which we ſee euery day before our eies. Neither need ye be greatly put in mind to keepe in mind the word heard. Me-

morie ye haue enough, vnderſtanding enough, knowledge enough, learning enough: When you haue heard a Sermon, you can remember and repeat, and carrie away, and keepe much of it. But this, this is the thing which I muſt call vpon my ſelfe, and vpon all you to thinke of, to wit, that we bring forth the fruit of the word in patience, in temperance, and in all other vertues of a ſanctified life. For that Samaritan woman did not fill her pitcher at the well, to ſpill it by the way, but to carrie it home full of water, and there to vſe it as occaſion ſeru'd. Here where the word is preached, is the well of liuing water, flowing forth to eternall life. But this water we muſt carrie away with vs, and keepe it to waſh and purge our conſciences, to clenſe our wayes, to water the roots of Gods graces in vs continually, that we may bring forth fruit with patience. Rachel alſo, that other holy woman, did not deſire the mandrakes ſo much to hold it in her hand, or to ſmell to it, as to be made apt thereby to bring forth the fruite of her wombe.

To teach vs, that we muſt not labour ſo much to knowe the word, that we may ſubtilly diſpute or diſcourſe of it, as to practiſe it that we may ſhewe the fruite of it in the amendment of our liues. Therefore king Dauid beeing readie to redreſſe diuers things among his people, ſaith in one of the Pſalmes; O Lord, teach me goodneſſe, and knowledge: knowledge, that I may keepe thy word; and goodneſſe that I may ſhewe the fruit of it. For I am ſure, ſaies he, that al my keeping without fructifying, all my knowledge without goodneſſe, is to no purpoſe. Wherefore, ô Lord, giue me goodneſſe and knowledge. But firſt goodneſſe, and then knowledge. Becauſe indeede a little goodneſſe, though it be neuer ſo ſmall, is better then all knowledge, though neuer ſo great. One handfull of goodneſſe is worth an hundred headfulls of knowledge. For the feare of the Lord is the beginning of wiſedome, a good vnderſtanding haue all they that doe thereafter, the praiſe of it endureth for euer. A good vnderſtanding haue all they

that doe thereafter. Why ſo? Becauſe an ill vnderſtanding haue all they that doe not thereafter. They that haue vnderſtanding, and doe not thereafter, that is, bring not forth fruit according to it, they haue an ill vnderſtanding. But they that haue vnderſtanding, and do therafter, & lead their liſe according to it, ſuch haue a good vnderſtanding. The praiſe of theſe ſhal endure for euer. O how highly ſhall Chriſt praiſe you, how richly ſhall he reward you, if you haue a conſcionable care to expreſſe his vertues, & to be transformed as it were into the obedience of his word? Then he ſhall ſay vnto you; Come ye bleſſed of my Father, inherit the kingdome of heauen. For ye haue not onely heard my word, and kept it as farre as knowledge goes, but alſo ye haue practiſed it, and fructified thereby. I was in priſon, and ye viſited me; I was harbourleſſe, and ye lodged me; I was hungry, and ye gaue me meate. Theſe and ſuch other haue beene the good fruites, which haue followed your hearing and keeping of my word. There-

fore

fore now ye ſhall be praiſed for your weldoing, and for euer ye ſhall be bleſſed for your fruit-bearing. Which God graunt to vs all for Ieſus Chriſt his ſake, to whom with the Father, and the holy Ghoſt, be all honour and glorie, power and praiſe, dignitie and dominion, now and euermore. Amen.

FINIS.

A FVNERALL SERMON PREACHED in S. Maries. May 10. 1605.

Pſal. 32. 6.

Surely in the flood of many waters they ſhall not come neere him.

THe principall ſcope of the Prophet in this place is to proone, that the righteouſneſſe, and ſo the bleſſedneſſe of man, conſiſteth onely in the free forgiuenes of his ſinnes, and gratious imputation of Chriſts merits. His argument may be framed thus; That which the whole Church and euery godly man therein hath euer eſpecially praied for in all afflictions and trou-

troubles, that is happineſſe: But for remiſſion of ſinnes euery godly man will pray in time of tribulation: Therefore this is the felicitie of the faithfull. To confirme this reaſon more fully he ſetteth downe, firſt, the circumſtances going before the prayer; For this ſhall euery one that is godly make his prayer vnto thee in a time when thou maiſt be found. Then, the forme of the prayer it ſelfe; Thou art a place to hide me in, thou ſhalt preſerue me from trouble, thou ſhalt compaſſe me about with ſongs of deliuerance. Laſtly, the effect following the prayer; Surely in the flood of many waters they ſhall not come neere him.

Prayer is the true ſacrifice of faith. The efficacie whereof is briefly, but pithily ſet downe to the Hebrewes. And I haue ſpoken els-where ſomewhat largely of this point. Now but a word onely to make a fit entrance into this ſermon. Take it therefore thus. The effects of prayer heretofore haue beene wonderfull. Prayer hath fet down haile-ſtones from heauen, to ouercome fiue

Kings with their armies. Prayer hath ſhut vp the windowes of heauen that it ſhould not raine, and againe hath opened them that the earth might giue her encreaſe. Prayer hath ſtaied the ſwift courſe of the ſunne, and cauſed it to go backward fifteene degrees. Prayer hath held Gods hands that he could not ſtrike when he was readie to plague his people. Prayer without any other helpe or meanes hath throwne downe the ſtrong walls of Iericho. Prayer hath deuided the ſea, that the floods thereof could not come neere the Iſraelites. In this place it deliuereth the faithful man from all the dangers of this world. Surely in the flood of many waters they ſhall not come neere him.

The ſumme is this; That no calamities of this world, no troubles of this life, no terrours of death, no guiltines of ſinne, can be ſo great, but that a godly man by meanes of his faith and felicitie in Chriſt, ſhall wade out of them well inough. For howſoeuer other things goe, ſtill he ſhall haue ſuch a ſolace in his ſoule, ſuch a comfort in his

conſcience, ſuch a heauen in his heart, knowing himſelfe reconciled to God, and iuſtified by faith, that Surely in the flood of many waters they ſhall not come neere him.

Which, that it may the better appeare, I ſhall deſire you to obſerue two things. The danger: the deliuerance. The danger is in theſe words; In the flood of many waters. Where the tribulations that the godly man is ſubiect to in this life, are likened, Firſt to waters: then to many waters: thirdly, to a flood of many waters; In the flood of many waters. The deliuerance is in theſe words; Surely they ſhall not come neare him. Where the deliuerance of the godly man hath three degrees alſo. Firſt they ſhall not come neare: ſecondly him, they ſhall not come neare him: then Surely, ſurely they ſhall not come neere him. Surely in the flood of many waters, they ſhall not come neere him.

Firſt, the afflictions of the faithful are likened to waters. Fire and water haue no mercy we ſay. But of the two water is

the worſt. For any fire may be quenched with water, but the force of water, if it begins to be violent, can not by any power of man be reſiſted. Canutus who Polyd lib. 7. was King of England, Scotland, Denmarke, Norway, and a great part of Suevia all at once, ſitting at a low water vpon the Thames ſhoare, commanded the water not to come neare him. But notwithſtanding his commandement, the water returning and flowing againe, as Ezek. 47. 2. that in Ezekiel which came to the ankles, then to the knees, and yet higher to the necke, ſo neuer left riſing till it came vp neere him and wet him. Then turning about to his noble men that were there attendant on him, he ſaid, You call me your Soueraigne Lord and Maſter, and yet I can not command this little channell of water, to keepe aloofe off from me. Whereupon he went immediatly to Weſtminſter, and with his owne hands ſet his Crowne vpon the Crucifix there, and could neuer be perſwaded after to weare it vpon his owne head. This experience that Canutus ſo mightie a King made, doth directly

prooue,

prooue, that no man but God onely can set barres and doores against the water, and say; Hitherto shalt thou come, but no further, and here shalt thou stay thy proud waues. The afflictions of the righteous therefore beeing here compared to waters, must needes be very violent. For thus the Psalmist saith, Thine indignation lieth hard on me, and thou hast vexed me with all thy waues. And God himselfe; I will powre out my wrath vpon thee, as water. So that the securitie and felicitie of the faithfull man is inuincible. He may be often in daunger of tribulations as of great waues or waters, but they shall neuer ouerwhelme him; Surely in the flood of many waters they shall not come neere him.

Iob.38.11.

Psal.88.8.

Hos.5.10.

But these our tribulations which are waters, are also many waters. Our common prouerb is, Seldome comes sorrow alone. But as waters come rouling and wauing many together: so the miseries of this life. The Prophet Ezekiel saw the roule of a booke written within and without, and there was written

Ezek.2.10.

therein,

therein, Lamentations, and ſinging, and woe. This booke is written within and without, to ſhew that many are the troubles of the righteous, both outward and inward. And it is two to one if any thing befall vs, it is rather an ill happe, then a good happe. Seeing for one ſinging, there is in the booke a double ſorrowing, lamentations, and woe. Or if it be read as ſome tranſlate it; Lamentations, and mourning, and woe, then it is yet more plaine, that in this world many troubles as many waters come one in the necke of an other, no earthly ioy or comfort comming betweene. This the good King greatly complaineth of, One deepe calleth an other becauſe of the noiſe of the water pipes, all thy floods and ſtormes haue gone ouer me. And Iob, He hath giuen me one wound vpon another, and he hath runne vpon me as a gyant. And Saint Paul though in one place he write God ſhewed mercie toward him, that he ſhould not haue ſorow vpon ſorow, yet oftentimes elſwhere he ſpeaketh of his owne manifold daungers. I ſuffered

Et ſcriptura in eo erat lamentationum, Ingubriſque carminis, &c vz. Tremell.

Pſal.42.7.

Iob.16.14.

Philip.2.37.

2.Cor.11.26.

thrice

thrice ſhipwracke, ſaies he: night and day haue I bin in the deepe ſea. In iourneying I was often, in perills of waters in perills of robbers, in perills of mine owne nation, in perills among the Gentiles, in perills in the citie, in perills in the wilderneſſe, in perills in the ſea, in perills among falſe brethren. Thus we ſee how many waters the godly man is ſubiect to in this life. For one ioy he hath at the leaſt two ſorowes, if he haue no more: one deepe calleth an other: one wound bringeth another: he hath ſorow vpon ſorow: perills vpon perills, Many waters: many dangers. Neuertheleſſe; Surely in the flood of many waters, they ſhall not come neare him.

Thirdly, the dangers of this life, are as a flood. The very naming and mentioning of a flood muſt needes be very terrible, euer ſince Noahs flood deſtroyed the whole world. For euen as a horſe or a mule of whom the Prophet a little after ſpeaketh in this Pſalm. Verſ. 9. hauing beene once well laſhed with a whippe, doth euer after feare if he heare but the bell which is tied to the whip:

so man since the world was so well scoured and scourged with a flood, could neuer almost abide either to talke or thinke of it. Now though our whole life be nothing else but a flood of many waters, yet nothing in the world may more fitly be so called, then our going out of the world. This indeede bringeth with it a flood of many waters, and an Ocean sea of infinite cares. Aristotle writeth that nothing is so terrible as death, which Antiochus feeling sensibly in himselfe, crieth out thus, Oh into what aduersitie am I come, and into what floods of miserie am I now fallen? He addeth the reason anon after; For I must die with great sorrow in a strange land. What speake I of a wicked tyrant? Holy men often are in great perplexitie at the time of their departure. S. Hierō writeth of Hilarion, that being ready to giue vp the ghost, he said thus to his soule; Go forth my soule, why feares thou? go forth, why trembles thou? Thou hast serued Christ almost these threescore and ten yeares, and dost thou now feare death? Christ himselfe also

1. Mac. 6. 11.

Hier. in vita eius.

feeling

feeling that he was compaſſed about with the ſorrowes of death, beganne to be afraid, and to be in great heauineſſe, and he ſaid moreouer, My ſoule is very heauie euen to the death. I know well Chriſt was afraid without ſinne, nay with great comfort. For he prayeth thus, Not as I will, but as thou wilt. And againe, Into thy hands I commit my ſpirit. This then was his comfort, that the Iewes could do nothing in putting him to death, but as S. Peter teſtifieth, that onely which his father both by his counſell and will had decreed, and by his hand had ordained. Hilarion alſo that holy antient Father comforteth himſelfe with this, that he had ſerued Chriſt almoſt ſeauentie yeares. Other children of God haue had other comforts, and all haue this, that both in life and in death they are happie in Chriſt. Howbeit ſeeing many holy Chriſtians, and euen Chriſt himſelfe feared death, it remaineth that death ſimply and in it ſelfe conſidered, is a flood of many waters. But yet the faithfull man euen in death is out of all danger. Surely in the Mark.14.33.

floods of many waters, they shall not come neere him.

Thus much for the first part which is the danger; In the flood of many waters. The second part followeth, which is the deliuerance; Surely, they shall not come neere him.

First, they shall not come neere. They, that is, The waters shal not come neere. The holy Church and euery member thereof is likened to a house built vpon a rocke. Vpon which
Matth. 7. 25. though the winds blow, and the floods beate, yet it can not be throwne down, because it is built vpon a rocke. So that the floods which shake it, can neuer come neere it to ouerthrowe it. The same may be said of the ship couered with waters. It might well floate, but it could neuer be drowned. For as soone
Matth. 8. 24. as the Disciples cryed vpon Christ to saue them, presently there followed a great calme. Therefore Luther when his life was sought of all the world in a manner, translated the Psalme *Deus*
Psal. 46. 1. *noster refugium*, into dumb meeter, and caused it to be sung in all the reformed

Chur-

churches, God is our hope and ſtrength a very preſent helpe in trouble. Therefore will we not feare though the earth be moued, and though the hills be caried into the midſt of the ſea. Though the waues thereof rage and ſwell: and though the mountaines ſhake at the tempeſt of the ſame. S. Peter the Apoſtle began to ſincke, but he ſunke not right downe. Chriſt was readie at hand to helpe him. For as ſoone as he ſawe himſelfe in preſent perill and danger, forthwith he cryed, Maſter ſaue me. Saue me O God: for the waters are comin euen vnto my ſoule. I ſticke faſt in the deepe mire where no ground is; I am come into deepe waters, ſo that the floods runne ouer me. Take me out of the mire that I ſinke not, and out of the deepe waters. Let not the water flood drown me, neither let the deep ſwallow me vp: & let not the pit ſhut her mouth vpon me. S. Paul likewiſe ſuffered ſhipwrack, but loſt not by it one haire of his head. Wherby we may ſee the abſurdity of the Papiſts. They would prooue that iuſtifying grace may be loſt, becauſe

Pſal. 69. 1. and 16.

Act. 27. 34.

ſome haue made ſhipwracke of faith. But if we ſhould graunt them that the
1. Tim. 1. 19. Apoſtle ſpeaketh of iuſtifying not of hiſtorical faith, yet we haue the helpe of a ſecond anſwer. To wit, that ſhipwrack is one thing, and drowning an other. Therefore faith which is wrackt is not by and by drowned. For it may happen to ſuffer ſhipwracke as S. Paul did, and ſwimme out ſafe to the ſhore. But this is but a touch by the way. Meane ſeaſon we ſee how ſafe and ſecure the faithfull man is in Chriſt. He is a houſe to which the floods may come neere to ſhake it, but neuer to throwe it downe, he is a ſhip, which the waues may come neere to toſſe it, but neuer to turne it ouer: euen as Saint Peter began to ſinke, but ſtill kept vp his head: and Saint Paul ſuffred ſhippewracke, but was not a haire the worſe for it. Surly in the flood of many waters, they ſhall not come neere him.

Secondly, him. They ſhall not come neere him. This word muſt in no caſe be omitted. It helpeth vs to anſwer a verie ſtrong obiection. For it may be

ſaid,

ſaid, Many holy men haue loſt their goods, haue ſuffered great torments in their bodie, haue beene troubled alſo in minde; how then did not the floods of many waters come neere them? The word *Him* helpes vs to anſwer. The verie Philoſophers themſelues reckoned their goods pertained no more to thē, then be it ſpoken with reuerence and regard, the parings of their nailes. Zenon hearing newes he had loſt all he had by ſea, ſaid onely thus; Thou haſt done very well Fortune to leaue me nothing but my cloake. An other called Anaxarchus, when as Nicocreon the tyrant commanded he ſhould be beaten to death in a mortar, ſpake thus to the executioner; Beate and bray as long as thou wilt Anaxarchus his bagge or ſachell (ſo he called his owne bodie) but Anaxarchus thou canſt not touch. Yet theſe making ſo ſmal reckoning of their goods and bodie, ſet their minde notwithſtanding at a high rate. The minde of a man, is himſelfe, ſay they. Hence it is that Iulius Cæſar, when Amyclas the Pilot vvas greatly afraid of the tempeſt,

Benè facis fortuna cum ad pallium nos compellis.

Mens cuiuſque is eſt quiſque.

ſpake to him thus, What meaneſt thou to feare baſe fellovv, doſt thou not knovv thou carieſt Cæſar vvith thee? As if he ſhould ſay, Cæſars bodie may vvell be drovvned, as any other mans may, but his minde, his magnanimitie, his valour, his fortitude, can neuer be drovvned. Thus farre vvent Philoſophie: But Diuinitie goeth a degree further. For Philoſophie defineth Him, that is a man, by his reaſon and the morall vertues of the minde; But Diuinitie defineth a Chriſtian man by his faith and his coniunction thereby vvith Chriſt. Excellently ſaith Saint Auſtin: When e com's it that the ſoule dieth? Becauſe faith is not in it. Whence that the bodie dieth? Becauſe a ſoule is not in it. Therefore the ſoule of thy ſoule is faith. So that if we vvould knovve vvhat is a faithfull man, vve muſt define Him, not by his naturall ſoule, as he is reſonable, but by the ſoule of his ſoule, vvhich is his faith. And then vve eaſily anſvver the obiection, that a flood may come neere a faithfull mans goods, neere his bodie, neere his reaſonable ſoule, but

Cæſarem vehis.

Tract. 49. in Iohan. Vade mors in animâ ſ quia non eſt fides. Vade mors in corp reſ quia non eſt ibi anima. Ergo animæ tuæ anima fides eſt.

to

to his faith, that is to Him, it can neuer come neere. For if you ſpeake of the life and eſſence of him, that it is faith, the Prophet alſo witneſſeth, The juſt ſhall liue by faith. And the Apoſtle, Now I liue not, but Chriſt liueth in me, but that I liue, I liue by faith in the ſonne of God, who loued me; and gaue himſelfe for me. And he that was wiſer then all the Philoſophers determineth this doubt thus; The ſumme of the matter vvhen you haue heard all is this: Feare God, and keepe his commandements; for this is all of man. All of man, what's that. All of man which will hold out againſt all floods of many waters. For the goods of man may be gotten away by forged cauillation: the bodie of man may be weakened by ſickeneſſe: the ſoule of man and the faculties thereof, as memorie, witte, and ſuch like, may be impaired by age, but faith in Chriſt, the feare of God, a care to keepe his commaundements, is all of man, which no floods, either in life or in death can ouer-whelme. All of man wherein

Abacuck.

Gal.2.20.

Eccles.12.13.

man

man ought to imploy himselfe while he is aliue, and vvithout which, man is but vanitie when he is dead, but with which, man both in life and death is most blessed. For if this be the summe of all, then of any thing but this there is no reckoning at all to be made. I haue
Matth. 16. 18. praied for thee, saith our Sauiour, that thy faith should not faile, and the gates of hell shall not preuaile against thee.
Can. 8. 7. For loue is strong as death: iealously is cruell as the graue: the coales thereof are fierie coales, and a vehement flame. Much water cannot quench loue, neither can the floods drowne it. Euen as
Rom. 8. Paul also glorieth, that nothing can separate him from the loue of God which is in Christ Iesus. Wherefore seeing the godly man is so inuincible, that neither the gates of hell, nor the floodgates of many waters, can preuaile against him; Surely in the flood of many waters, they shall not come neere him.

In the last place must be considered the asseueration, Surely. For if both liuing and dying my felicity be most cer-

taine

taine in Christ, and yet I know not so much, what comfort can I gather thereby? Now in all aduersities this is my greatest ioy, that the fauour of God which is most constant in it selfe, is fully assured also to me. For, I know that my redeemer liueth. And if I be iudged, I know I shall be found righteous. And I know whome I haue beleeued, and I am sure. In one word, I am Surely perswaded, that neither life nor death, nor any thing els can separate vs frō Christ. Rom.8.37. Nay in all the flood of waters we shall be more then conquerours. They shall not come neere to conquer vs. But rather we shall conquer them. Yea that which is strangest of all, Surely we shall be more then conquerers ouer them. Though an hoast of men were laid against me, yet shall not my heart be afraid: and though there rose vp warre Psal.27.3. against me, yet will I put my trust in it. Not in him, as it is ill translated in the English, but in it; that is, In the very warre it selfe. I will not feare. Nay I will be of good hope. Yea Surely in the very warre will I hope and trust. For e-

uen

uen as a building made arch-wise, the more waight is laide vpon it, the more ſtrong ſtill it is: ſo the more force and ſtrength is brought againſt me, the greater triumph & victorie I ſhall haue.
Pſal.3.7. Therefore I will not be afraid of tenne thouſand of the people, that haue ſet themſelues againſt me round about. For a thouſand of them ſhall fall at my ſide, and ten thouſand at my right hand, but they ſhall not come neere me. The
Gen.7.18. Arke in the flood was not drowned, as other things were, but floated vpon the waters. Yea the higher the waters encreaſed, the higher Surely for that did the Arke ſtill ariſe. Likewiſe the redde
Exod.14.22. ſea did not hinder the Iſraelites paſſage, but opened an eaſie way to them. Yea Surely it vvas moreouer as a vvall to backe them againſt all their enemies.
Iam.1.2. The vvordes of Saint Iames are verie plaine, My brethren, count it exceeding ioy when you fall into diuers temptations. Tentation of it ſelfe doth vexe and diſquiet a man. But to the godly it is a ioy. As we read elswhere, That they vvhich are iuſtified by faith haue peace,

nay, haue eaſie acceſſe to God, and great ioy in tribulations. But the Apoſtle adding, that this ioy is not common or ordinarie, but Surely exceeding ioy, raiſeth vp the amplification as high as may be. Whereunto S. Paul alſo accordeth; We are afflicted on euery ſide, yet we are not in diſtreſſe: in pouertie, but not ouercome of pouertie; we are perſecuted, but not forſaken; caſt down, but we periſh not. Here he prooueth directly, that the flood commeth not neere the faithfull. But where is the Surely? It followeth in the ſame epiſtle; As dying, and behold we liue: as chaſtened, and yet not killed: as ſorrowing, and yet alwaies reioycing: as poore, and yet making many rich: as hauing nothing, and yet poſſeſſing all things. O the ſecuritie and felicitie of the faithfull! For his faith maketh life of death: ioy of ſorrowe: riches of pouertie. What ſhall I ſay more? or what would you haue me ſay more, then as the Apoſtle ſaies? It makes all things of nothing. As hauing nothing ſaies he, and yet poſſeſſing all things.

Rom. 5.

2. Cor. 4. 9.

2. Cor. 6. 10.

But the ſpecial thing to be noted in this ſentence is, As dying, and Behold we liue. For they import, that death is no death, but As it were death, an image, or a ſhadowe of death: beeing indeede life, and Surely a better life and more immortall then we had here. Therefore he ſaies, Behold we liue, to ſhewe that by death the faithfull liue a life wherein there is ſome great ſpecialty and excellency worthy indeed to be beholded & regarded. As if he ſhould ſay; Behold we liue, Behold we liue a more happy life, then euer we liued in our life. S. Auguſtin often commẽdeth the ſaying of his maſter S. Ambroſe when he was readie to die. Speaking to Stilico and others about his bed; I haue not liued ſo among you, ſaith he, that I am aſhamed to liue longer if it pleaſe God: and yet again I am not afraid to die, becauſe we haue a good Lord. He doth not ſay, Mine owne goodneſſe puts me out of feare, but Gods goodneſſe. This goodneſſe of God makes me quiet in my conſcience, and ſecure in ſoule, readie to embrace death whenſoeuer it com-

Non ita vixi inter vos, vt me pudeat viuere: nec mori timeo, quia bonum dominum habemus. Pontius in fine vitæ eius.

meth

meth. Wherefore Surely is fitly added. For afflictions as vvaters doe not ouercome the faithfull. Nay they come not neere him. But contrariwise the faithfull conquereth afflictions. Yea Surely he is in them all more then a conquerour. In vvarre he is not afraid. Rather he greatly hopeth. And Surely euen in the verie vvarre he hopeth. The flood of vvaters commeth not neere to drovvne the Arke, but lift it vp. And so much the higher Surely the arke still riseth, as the flood riseth. The sea staieth not the Israelites passage. It is a dry land for them to march on. As a vvall moreouer to backe them Surely against all their enemies. Tentation not onely is no matter of sorrovve, but also on the other side of ioy, & Surely of great ioy. Death is no death, but a life, and Surely such a life, as onely of it vve may say, Behold vve liue. So happie both in life and death is the faithfull man; Surely in the flood of many waters, they shall not come neere him.

To conclude then; No calamitie or aduersitie can possibly disseuer that

con-

coniunction vvhich faith maketh of euery godly man with Christ. For feeling the remission of his sinnes assured and sealed vnto him, he contemneth not onely the works of the world, and dismaiments of his conscience, but euen the very feares and terrours of death. This our deare brother M. Edward Liuely, who now resteth in the Lord, lead a life which in a manner was nothing els but a continuall flood of many waters. Neuer out of suits of law, neuer ceasing disquieters of his studie. His goods distrained, and his cattell driuen off his ground, as Iobs was. His deare wife beeing not so well able to beare so great a flood as he, euen for very sorrow presently died. A lamentable and ruefull case. So many children to hang vpon his hand, for which he had neuer maintenance, neither yet now had stay, his wife beeing gone. Well, but that sorrowfull time was blowne ouer. He was appointed to be one of the chiefest translators. And as soone as it was knowne how farre in this trauaile he did more then any of the rest, he was

very

verie well prouided for in reſpect of liuing. For which my L. his Grace of Canterbury now liuing, is much to be reuerenced and honoured. But beeing ſo well to paſſe both for himſelfe and for his children, ſodainely he fell ſicke. He was taken with an ague & a ſquinſey both together. And the more vſuall that was, the leſſe dangerous was this accompted, but the euent ſhewes the contrarie. For the ſquinſey beeing both by himſelfe and his friends not greatly regarded, within foure dayes tooke away his life. Theſe were many waters and diuerſe tribulations. Beſides a thouſand more, which I cannot now ſtand to repeate. Yet he carried himſelfe ſo in life and death, as theſe waters ſeemed not once to come neere him. He was profeſſour of the Hebrewe tongue in this Vniuerſitie thirty yeares. (As his father in law D. Larkyn bad beene profeſſour of Phiſick fiue or ſixe and thirty yeares.) Which tongue, howſoeuer ſome account of it, yet ought to bee preferred before all the reſt. For it is the antienſt, the ſhorteſt, the

In Cratylo.

plaineſt of all. A great part of wiſdome, as Plato ſheweth, is in the knowledge of true Etymologies. Theſe in other tongues are vncertaine, in this taken out of the naturall qualities of euery thing that is named. In ſo much as whē any man hath found the Hebrewe Etymologie, then he neede ſeeke no further. Beſides, all the Scripture written before the birth of Chriſt, except a fewe chapters of Daniel and Ezra, were written in Hebrewe. And the Rabbins themſelues, though they haue no ſmall number of fables and lies in them, yet diuerſe things they haue notwithſtanding fit for the opening of the old Teſtament. Therefore though a man cannot reade the Rabbins, yet vnleſſe he can vnderſtand handſomely well the Hebrew text, he is compted but a maimed, or as it were but halfe a Diuine, eſpecially in this learned age. Laſtly, diuerſe learned men are of opinion, to whome I very willingly aſſent, that the holy tongue which was ſpoken in paradiſe, ſhalbe eternally vſed in the heauenly paradiſe, where the Saints ſhall euer

extoll

extoll and praiſe God. But this worthy profeſſour deceaſed, got him great credit, as well by the continuance, as by the holineſſe of his profeſſion. For he was not a profeſſour for one or two yeares, as others are, but full thirtie yeares together. Nathan Cytræus writeth, that in Prage an Vniuerſitie of Bohemia, where Iohn Hus and Hierome of Prage profeſſed, that they that haue continued profeſſours for the ſpace of 20. yeares together, are created Earles and Dukes both together. And therefore their ſtyle is to be called *Illuſtres*, whereas they which are ſingly and ſimply but onely either Earles or Dukes, are called *Spectabiles*. Neither maketh it any matter that they haue no reuenewes, to maintaine Earldomes or Dukedomes. For they haue the title notwithſtanding euen as Suffragans haue of Biſhops. Our good brother hauing no ſuch profit or dignitie propounded vnto him, but contenting himſelfe with his ſtipend, ſpent halfe his life in this place. For he was vpon threeſcore yeares old when he died. He

In Itinerario. pag. 444.

wrote a booke of Annotations vpon the firſt fiue ſmall Prophets, dedicated to that great patron of learning and learned men, Sir Francis Walſingham. Wherein diuers ſpeeches and phraſes of the Prophets are compared with the like in Poets and Oratours both Greek and Latin, and many notes neither vnpleaſant nor vnprofitable to be read, are fet out of the Rabbins. But in mine opinion he took greateſt pains in his Chronologie, which he dedicated ro Doctor Iohn Whitgift the reuerend late Archbiſhop of Canterbury. This booke indeede is full of hidden learning, and ſheweth infinite reading in ſtories. I asked him within this little while, whether he had written no more bookes. He tould me he had, but printed no more, becauſe he had no time to peruſe and perfect them for other buſineſſe. Now by buſines he meant, I weene eſpecially his ſtudie & care to performe well his taske in the tranſlation. Wherin how excellently he was imployed, all they can witnes who were ioyned with him in that labour. For though they be

the

the very flower of the Vniuerſitie for knowledge of the tongues, yet they will not be aſhamed to confeſſe, that no one man of their companie, if not by other reſpects, yet at leaſtwiſe for long experience and exerciſe in this kind, was to be compared with him. For indeede he was ſo deſirous that this buſines begunne by the commandement of our moſt gratious Soueraigne King Iames, ſhould be brought to a happie ende, that oftentimes in many mens hearings, he proteſted he had rather die, then be any way negligent herein. Which as ſome thinke by all likelihood came indeede ſo to paſſe. To wit, that too earneſt ſtudie and paines about the tranſlation, haſtened his death, and brought it on ſooner. Now as he liued ſo, in his profeſſion, in his writings, in his tranſlating, as though all the floods of many waters had neuer comn' neare him: euen ſo alſo he died. During the ſhort time of his ſicknes, he caried himſelfe, as alwaies before, humbly, mildly, quietly, conſtantly. One of his louing friends ſtanding by his bed, and

ſaying; M. Liuely, I pray God you may haue patience, and hope, and eſpecially faith vnto the ende. He lifting vp his hands ſaid heartily and cheerefully, Amen. Little he vſed to ſpeake, and more he could not ſay, for the paine and impediment of his ſquinſey. Which though it made a ſpeedie ende of him, as the apoplexie did of the good Emperour Valentinian, yet how could any death be ſodaine to him, whoſe whole life was nothing els but a meditation of death, and vvhome the Lord whenſoeuer he came, might finde doing his dutie? Wherefore no reaſon we ſhould lament his departure out of this world. He liued bleſſedly, he died bleſſedly in the Lord. Rather, you Reuerend and learned Vniuerſitie-men, lament for this, that you haue loſt ſo famous a Profeſſour, and ſo worthie a writer. Lament you tranſlatours, beeing now depriued of him, who no leſſe by his owne merit and deſert, then by the priuiledge of his place, was to order and ouerſee all your trauailes. Lament you poore orphans, eleuen poore children of you,

which he left behind him, as Christ ascending left eleuen Disciples, bereaued of your kinde and deare Father, destitute of necessaries for your maintenance, to seeke of all helpe and meanes, but onely (as poore folkes vse to speake) such as God and good friends shall prouide. Lament, lament all of you, of the towne as well as of the Vniversitie, because our Schoole hath lost such a singular ornament of this age, because our Churches haue lost such a faithfull and syncere seruant of Christ. Questionlesse, as it should seeme by the taking away of this man, almightie God is greatly angrie with vs all for our sinnes. Christ Iesus our Master as though he meant no more to care for vs, seemeth to lie fast asleepe in the ship, while we most miserably in the flood of many waters are turmoiled and tossed. Wherfore let vs in time crie aloud, and awake him with our praiers. Or rather indeede he is not asleepe, but awake alreadie. We haue awaked him, not with our praiers, but with our sinnes. Our sinnes haue cried vp to heauen. And

the Lord beeing awaked, as a gyant comes forth against vs, and as a mighty man refreshed with wine. For not onely those are waters which are in the chanell, or in the sea, but as waters are here vnderstood, euen those fires are waters, those fires I say, which very lately awaked vs at midnight, & affrighted vs at noone day: which raged on the South side, and anon after on the North side of the towne. It was but a fewe mens losse, but it was all mens warning. And what? shall we make nothing of this, that one kind of disease deuoureth vp the townesmen, an other the schollers? This is now the tenth course of schollers, which within this moneth hath beene brought forth to buriall, not one of them dying of the plague, whereas heretofore if one or two scholers haue died in a whole yeare out of all Colledges, it hath beene accompted a great matter. This and such like grieuous iudgements, beloued, doe plainely declare, that the Lord beeing awaked with the cry of our sinnes, is grieuously displeased and offended at

The plague, the small pocks, and the squinsey.

vs.

vs. Wherefore let vs yet now at the length in the name of God, rowſe vp our ſelues, and awake out of our deadly ſinnes. Let this that our holy brother did ſo ſodainly in a manner, fall aſleepe, be a loud O yes, as it were to awake vs all. Let euery one of vs, amend one, iudge one, accuſe one, condemne one, that we be not all condemned of the Lord. Let euery one of vs I beſeech you crie vp to heauen for mercie, and ſay with Dauid, I haue ſinned and done wickedly. Or with Ionas; Take me, for I knowe that for my ſake this great tempeſt is vpon you. Then our moſt merciſull father ſhall bleſſe vs all, as he hath done this holy Saint, both in our life and in our death, by the pardoning of our offences, & couering all our ſinnes, with the bowells and blood of Chriſt. And though in this world we be euer ſubiect to a flood of many waters, yet he ſhall drawe vs ſtill out of many waters, as hee did Moſes. Surely in the floode of many waters, no more then they did to Ionas, they ſhall not come neare vs. Neither

onely ſhall we be ſafe in the flood of death, but alſo in the flood of the day of iudgement. For that alſo is a flood, and a terrible fearefull one too. To wit, not of water, but of fire. As it was in the dayes of Noah: ſo ſhall it be at the comming of the ſonne of man. In the firſt flood they which had not an arke, ranne vp to the toppes of houſes, to the tops of trees, to the toppes of mountaines; becauſe they deſired to hold vp their heads aboue the ſtill riſing raging water. In the ſecond, they which are not found in Chriſt, ſhall ſay to the mountaines, Fall vpon vs: and to the caues, Couer vs, and hide vs from the wrath of the Lambe. Then they ſhall be glad to creepe into euery hole and corner, that they may auoide the burning of fire. But we that confeſſe our ſinnes, and forſake the ſame, ſhall lift our heads to no other mountain, but to Chriſt from whome commeth our ſaluation: we ſhall deſire to be couered with no other rocke, but onely with that out of which came the blood and water of life. For neuer did Noahs flood

ſo cleane waſh away all wicked men from the face of the earth, as the blood of Chriſt ſhall purge vs from all our ſinnes, and preſent vs blameleſſe before the face of our father, onely if we be faithfull vnto death. For then the next thing is felicitie, and the crowne of life. Which God for his mercie ſake graunt vs all, that as we make no doubt, but this our holy brother now triumpheth with Chriſt, ſo all and euery one of vs, after we haue waded through this world as a flood of many waters, may inherit that kingdome of glorie, which our louing Lord Ieſus hath purchaſed for vs with his deare blood: to whom with the Father, and the Holy Ghoſt, be all honour and glorie, now and euermore: Amen.

FINIS.

A SER-

A SERMON PREACHED AT WHITEhall before the King on Tewsday after Lo Sunday. 1604.

2. Cor. 3. 18.

But all we, with open face, behold as in a glasse the glorie of the Lord, and are transformed into the same image, from glorie to glorie, as by the spirit of the Lord.

THe old Testament, and the new Testament, in summe and substance, are all one. Christ Iesus the very summe & substance of them both in himselfe is one and the same, yesterday, and to day, and for euer. Those mysticall wheeles, which Ezekiel [a] sees in a

Heb. 13. 8.

a Ezek. 1. 16.

vision,

viſion: are one within an other. After the ſame ſort, there is goſpell in the lawe, and there is lawe in the goſpell. One wheele is within another: one teſtament is within another. For neither is the lawe ſo full of threatenings, but that it hath ſome comforts in it: neither is the goſpell ſo full of comforts, but that it hath ſome threatenings in it. So that the lawe, is nothing elſe but a threatning goſpell; and the goſpel, is nothing els, but a comfortable lawe. The two cherubims [b], which ſhadowe the mercy-ſeat, haue their faces one toward another. In like manner, the two teſtaments which ſhadowe out Chriſt the true mercy-ſeat vnto vs, haue their faces one toward another. For the old teſtament looketh forward toward the newe, which is come: and the newe teſtament looketh backeward, toward the old, which is paſt. Thoſe glorious ſeraphims [c] which ſing, Holy, Holy, Holy, do call to one another. So the lawe and the goſpell, lauding him alone, which is the holy one of God, doe call to one another. Behold the Lambe of

[b] Exo. 25. 20.

[c] Eſa. 6. 3.

God,

God which taketh away the ſinnes of the world. There, the lawe calls to the goſpell, when Iohn commends Chriſt. Among them that haue beene borne of women, there hath not riſen a greater, then the Baptiſt. Here on th'other ſide, the goſpell calls to the lawe, when Chriſt cõmends Iohn. Whereupon alſo commending his ſpouſe [d], he ſaies, Thy two breaſts are like two young roes, that are twins, feeding among the lillies. The two breaſts of the church are the two teſtaments; out of which we that are the children of the church, ſuck the pure milke of the word of God. Theſe teſtaments feede among the lillies. Becauſe they treate and diſcourſe eſpecially of Chriſt, who ſaies, I am the lilly of the valleyes. Theſe teſtaments alſo are like two young roes, that are twins. Becauſe twins, (as we reade of Hippocrates twins) when they goe, they goe together, when they feede, they feede together. And after the ſame faſhion, the two teſtaments, beeing the two breaſts of the church, go together, and feede together, like two

d Cant. 4. 5.

young

young roes that are twvins, feeding among the lillies. The Prophet Zacharie [c] sees in a vision, twvo oliue trees, vvhich thorough twvo golden pipes, emptie themselues into the golden candlestick. This golden candlestick, shining continually, and giuing light to uery one that came into the tabernacle, was a figure of that light, which lighteneth euery one that commeth into the world. And euen as the light of that candlestick, was alwaies maintained onely with the oyle, which dropping from the oliue trees, and distilling thorough the golden pipes, was conueyed into it: so, Christ shineth in our hearts, onely by the light of his word, and the two testaments, are, as it were, two golden pipes, flowing-forth, and streaming both together, whereby the oyle of all gladnesse and goodnesse is powred into vs. Wherefore, it is manifest, that the old testament and the newe testament, as Ezechiels wheeles, are one within another. Yea moreouer, as those cherubins, they looke one toward an other: as those seraphims, they sing one

[c] Zach. 4. 12.

to

to an other: as thoſe young roes, they feede both together: as thoſe golden pipes, they flowe forth both together. And therefore, as there are two cherubins, and yet but one obiect that they both looke vpon, which is the mercy-ſeate; as there are two ſeraphims, and yet but one ſong that they both ſing, which is the Holy; as there are two roes, and yet but one food that they both feede vpon, which is the lilly: as there are two pipes, and yet but one veſſell that they both flow into, which is the golden candleſticke; ſo, there are two teſtaments, and yet but one ſumme and ſubſtance of them both, which is Chriſt. Chriſt the onely Mercy-ſeat; the onely Holy; the onely Lillie; the onely golden Candleſticke.

But now, though theſe two teſtaments agree together thus in Chriſt, whom S. Paul calleth, Ἀνακεφαλαίωσιν, the recapitulation, or the abridgment of them both; yet, if it will pleaſe you to conſider the diuerſe diſpenſation of them, you ſhall in this whole verſe obſerue ſix differences betweene them. And euery diffe-

Eph. 1. 10.

rence,

rence is a dignitie. Euery difference of the goſpel from the law, is a dignitie of the Goſpel aboue the lawe.

The firſt difference is in theſe words, *But all we.* In the time of the old teſtament very fewe did behold the glorie of the Lord. When the law was giuen, only Moſes might come vp to the top of the mount, all the people ſtood below. Which cuſtome continued euen vntill the comming of Chriſt. For when incenſe was offred, [a] onely Zacharie went into the temple, all the multitude ſtood without. But ſuppoſe more men then Moyſes or Zacharie did at that time behold the glorie of the Lord, yet certainly more nations then the Iewes did not behold it. The Iewes onely were Gods peculiar people. As for the Gentiles they were ſuffred to walke in their own wayes. The Lord ſhewed his word vnto Iacob, his ſtatutes and ordinances vnto Iſrael. He dealt not ſo with any other nation, neither had the heathen knowledge of his lawe: which likewiſe continued euen vntill the cõming of Chriſt. For when a woman of Canaan cryed

[a] Luk.1.10.

to our Sauiour, saying, Haue mercy on me; he answered her, I am not sent but to the lost sheepe of the house of Israel. Yea, not onely he himselfe denied mercie to the Gentils, but also he charged his disciples for a time to shewe no mercie vnto them. Goe not into the way of the Gentiles, saies he, [b] and into the cities of the Samaritans enter ye not. But go rather to the lost sheepe of the house of Israel. So that it was but one man onely among all the people, namely Moses, or Zacharie: or, to take it at the verie highest, it was but one people onely among all nations, namely the Iewes, or the Israelites, which did in the time of the old testament behold the glorie of the Lord.

But all we, now *all we*, with open face beholde as in a glasse the glorie of the Lord. Then, they did sing [c] *Notus in Iudæa deus*, In Iewrie is God knowne, his name is great in Israel. But now we sing, [d] *laudate dominum omnes gentes*, O praise the Lord *all* ye heathen, praise him *all* ye nations. Then, no vncircumcised stranger might eat the passeouer, [e] onely

[b] Matt.10.5.

[c] Psal.76.

[d] Psal.117.

[e] Exo.12.43.

those

those might eate it, which were borne in the land. But now, *all* we that are otherwise strangers from the commonwealth of Israel haue an altar[f], and beeing circumcised with circũcision made without hands, we may *all* of vs eate the Easter-lamb, which hath bin slaine for vs. Then, the name of Christ was as an oyntment kept close in an alubaster-box, the sauour whereof perfumed onely a part of the house. But now, it is as an oyntment powred out[g], the sweet smell wherof perfumeth *all* the house of God. Then, the doctrine of saluation was preached onely in the secret places of Palestina, which was but a corner of the world. But now, it is, as it were, proclaimed vpon the tops of houses[h], and published ouer *all* the whole earth. Then, onely the asse vsed to the yoke, the Iew vsed to the yoke of the law, was brought vnto Christ. But now, he hath ridden into Ierusalem, vpon the asses foale[i], and he hath made all the Gentiles, which were before like vntamed colts, tractable & obedient and seruiceable to himselfe. Then, onely naturall branches,

f Heb.13.10. ὡρμιμένοι κὰν τὸν τῶν ἰδρὼν σωτηρίαν. id Theodor. in Exod. quest.24.

Vnguentum effusum. g Can.1.2. Christi nomen ante eius aduentum in Israel populo quasi in vase aliquo claudebatur, Ambr. h Luk. 12.3.

i Matth.21.7.

which were the Iewes, did by faith take roote downward, and by charitie beare fruit vpward. But now, wild branches are grafted into the right oliue tree[k], and *all* the Gentiles are incorporated into the bodie of Christ.

k Ro.11.17.

Therefore that is now most true which our Sauiour saies concerning his Church, [l] The Queenes and the concubines haue praised her. The Queenes are the Iewes, whome Christ of old had espoused to himselfe. The concubines are the Gentiles: which though heretofore they haue runne a whoring after strange gods, as the Prophet speaketh, yet now they are faithfull vnto Christ. So that, not onely the Queenes, but also the concubines praise the Church, yea *all* generations doe call her blessed. Which is the cause, why Salomon also had three hundred queenes, and seauen hundred concubines [m]. Not so much to satisfie his owne fancy, as to signifie Gods pleasure. Namely, that there should be seauen in the time of the Gospell, to three in the time of the Law, seauen to three, which should loue the

l Can.6.8.

m 1.Reg. 11. 3.

true.

true Salomon Christ Iesus. And that, not only three hundred persons among the Iewes, but also seauen hundred nations among the Gentiles, yea *all* the nations of the earth, should at length be ioyned to Christ. Now Salomon, not onely by the multitude of his concubines (and likewise by marrying Pharaohs daughter) did foreshewe the calling of the Gentiles; but much more [n] by requesting Hiram king of Tyrus, to helpe him build the temple. For none but Israelites did meddle with building the tabernacle; whereas Sidonians, and diuerse other Gentiles, did helpe to build the temple. Which did mystically insinuate a further thing. To wit, that though the Synagogue of the Iewes did consist onely of Israelites, yet the Sidonians, and *all* other nations, should one day come together, and put-too their helping hand, to edifie and build vp the Church of Christ. Euen as the father of Salomon propheſied of it long before, [o] The kings of Tarsis and the Isles shall giue present, the kings of Arabia and Saba shall bring gifts. *All*

[n] 1. Reg. 5. 1.

[o] Psal. 72. 10. Vide Ambro. de vocat. gen. lib. 2. c. 1. & Cyril. contra Iulianum, lib. 8.

people ſhall fall downe before him, *all* nations ſhall doe him ſeruice. We read p that the Iſraelites remooued their tents from Marah, and came to Elim, where they found twelue fountaines of water, and ſeauentie palme trees. All the while they were in Marah, which ſignifieth bitternes, they ſaw no fountaine, no palme tree. But when they came to Elim, which ſignifieth rains, then they found twelue fountaines, and ſeauentie palme trees. This iourney of the Iſraelites did intimate thus much. That the Church of Chriſt, ſhould neuer leaue iourneying on forward, till it came from Marah to Elim. That is, from the Iewes, whoſe mouthes are full of curſing and bitternes, to the Gentiles, which are the true flocke and ſheepfold of Chriſt. Here, the Church findeth twelue fountaines, and ſeauentie palme trees, q twelue Apoſtles and ſeauentie Diſciples. Which twelue Apoſtles, as twelue fountaines, haue flowed more generally ouer the face of *all* the earth to renew it, then Noahs flood did to deſtroy it. And the ſeauentie Diſciples, as

p Num. 33.9.

q Non dubium quin de duodecim apoſtolis ſermo ſit, de quorum fontibus deriuate aquæ, totius mundi ſiccitatem rigant, Hiero. Epiſt. ad Fabiolam. M.6.

ſeauen.

seauentie palme trees, haue flourished and spread thēselues ouer *all* the world, so that, as the Psalmist speaketh, [r] The hills are couered with the shadow of them, and the boughs thereof are like the goodly Cedar trees. Almightie God commanded Moyses to make 12. cakes, which should be set continually vpon the table of thewbread, yet so as they should be changed euery Sabbath day[s]. These twelue cakes did prefigure the twelue Apostles[t], and all those disciples of Christ, which continually *shew* to his people the *bread* of life, that is, the word of God. Now these twelue cakes are changed, when as the twelue fountaines, and the seauentie palme trees, are changed into twelue Apostles and seauentie disciples. That so, Gods promise to his Church may be fulfilled, which is this, [u] In steed of thy fathers thou shalt haue children, whome thou maist make Princes in *all* lands. As if in other words he should haue saide, Thy shewbread shall be changed. For in steed of thy twelue fountaines, and thy seauentie palme trees, thou shalt haue twelue

r Psal. 80. 10.

s Leuit. 24. 8.

t Beda de Taber. lib. 1. cap. 7.

u Psal. 45. 17. Constitues eo principes super omnem terram. De apostolis dictum est. Vtique & de nobis, qui loca apostolorum maioribus reuera meritis, sed maioribus consolationibus obtinemus. Arnulfus in ser. in Cene. Autoneni. pag. 65.

twelue Apoſtles and ſeauenty diſciples, vvhome thou maiſt make Princes in *all* lands. To this myſterie of the tvvelue fountaines, is anſvverable that vvhich is vvritten of the tvvelue oxen[x]. The molten ſea did ſtand vpon twelue oxen, whereof three looked towarde the North, and three looked toward the Weſt, and three looked toward the South, and three looked toward the Eaſt. The great caldron was called a molten ſea, becauſe it did foreſhew the depth of the twelue Apoſtles doctrine, which flowing from them, as from twelue fountaines, did make, as it were, a maine ſea. This ſea did ſtand vpon twelue oxen, that is, as Saint Paul doth interpret it[y], vpon twelue Apoſtles. Which in that they looked fowre wayes, Eaſt, Weſt, North, and South, they did reach all nations[z]. And in that they looked three and three together, they did repreſent the bleſſed Trinitie. Not only teaching *all* nations, but alſo in that ſea of water baptizing them, in the name of the Father, and of the Sonne, and of the holy Ghoſt.

x 2.Chr. 4 4.

y 1.Cor.9.10 Duodecim boues, duodecim apoſtoli ſunt. Beda de temp. Salom.c.19.

z Poteſt intelligi quod quatuor facies rota habeat, propter hoc quod ſcriptura ſacra per gratiam prædicationis extenſa in quatuor mundi partes innotuit. Gregor.in Ezech.Hom. 6.

Where-

Wherefore, though the two kine which carried the Arke, wherein were the tables of the Law, went ſtraight and kept one path, turning neither to the right hand nor to the left: Yet theſe twelue oxen which caried the molten ſea, ſignifying the doctrine of the Goſpel, went not ſtraight, neither kept one path, but turned into the way of the Gentiles, yea they looked all manner of waies, Eaſt, Weſt, North, and South. And thoſe two kyne ſtood ſtill and lowed no more, when they came to the feild of Ioſua, dwelling in Bethſhemeſh, that is, in the houſe of the ſunne. To note, that all the kine, and calues, and ſacrifices, and ceremonies of the old law, weare to ceaſe and ſtand ſtill, when they came to Ieſus, which is the true Ioſua, dwelling in heauen, which is the true Bethſhemeſh. But theſe twelue oxen, weare ſo farre from leauing off, either to goe, or to low, when they came to Chriſt, that euen then, they went much faſter, and lowed much lowder, ſo that now their ſound is gone out into *all* lands, and

a 1. Sam. 6. 12.

their

their words into the ends of the world, and in them hath god set Bethshemesh, that is, a house or a tabernacle for the sunne. Therefore as the materiall sunne, thorough the twelue signes in the Zodiake, goeth forth from the vttermost parts of the heauen, and runneth about to the end of it againe a: in like sort, the spirituall Sonne of righteousnesse, by the twelue Apostles, as by twelue signes, hath beene borne round about the world, that he might be not onely the glorie of his people Israel, but also a light to lighten the Gentiles, and that al, *al* the ends of the earth might see the saluation of our God. Truth it is, touching the Synagoge of the Iewes, Christ saith, b My sister, my spouse, is as a garden enclosed, and as a fountaine sealed vp. For as Saint Ierome writeth c, the whole countrie of Iewrie where the Iewes dwelt, lying betweene Dan and Beersabee, was scarce a hundred and three score mile long. So that, it might well be likened, to a garden enclosed, and to a fountaine sealed vp. But now, this sealed fountaine hath beene turned

a Psal. 19. 6.

b Can. 4. 12.

c Terra à Dan vsque Beersabee vix centum sexaginta n illium in longum spacio tenditur. Ep. ad Dard.

into

into a springing well, since the twelue fountaines haue flowed ouer *all* the earth: and, this enclosed garden hath beene turned into an open feild, since the twelue oxen haue plowed the feild of *all* the whole world. Therefore now Christ saith of himselfe, [d] I am a flower of the feild. And so likewise to his spouse; [e] Come my welbeloued, let vs go forth into the feild, let vs remaine in the villages. For though before his passion he was apprehēded in a garden, yet at his passion he was crucified without the gate [f]. To signifie, that he would be, not onely a garden-flower, but also a feild-flower; & that he would remaine, not onely for the saluation of the Iewes within the city of Ierusalem, but also for the saluation of the Gentils without the gate of the citie, in *all* the villages round about. Nabuchadnezar [g] saw in a vision a stone cut without hands, which became a great mountaine, and filled *all* the whole earth. This stone cut without hands, is Christ begotten of a pure Virgin, without the companie of man. Who was indeede a very little stone.

d Can. 2. 1. Ego sum flos campi.

e Cant. 7. 11.

f Heb. 13. 12.

g Dan. 2. 35.

or,

or, as I may say, but a sparke at the first. Wherefore, the Iewes for his pouertie and humilitie despised and refused him. But now this poore little stone which the builders refused, is become the head-stone in the corner, and it is made a great mountaine, which filleth *all* the whole earth. According to the prophesie of Esay; [h] It shalbe in the last dayes, that the mountaine of the house of the Lord shall be prepared in the top of the mountaines, and shall be exalted aboue the hills, and *all* nations shall flow vnto it. So that now Christ, which is the head-corner-stone, may be fitly called the second Adam. The Greeke letters of which name, as S. Cyprian [i] writeth, do seuerally signifie *all* the quarters of the earth. Α. Ἀνατολὴ, the East: Δ. Δύσις, the West: Α. againe, Ἄρκτος, the North: Μ. Μεσημβρία, the South. According to the promise of God vnto Abraham, [k] Thy seed shalbe as the dust of the earth: (that is, As the first Adam was made of the dust of the earth: so thy seede, which is Christ the second Adam, shall be dispersed as dust ouer *all* the earth.) Thy

h cap. 2. v. 2.

i Oportuit vt ex quatuor cardinibus orbis terræ nomen in se portaret Adam. Tract. de Sina & Sion. initio.

k Gen. 28. 14.

seede

ſeede ſhall be as the duſt of the earth; and thou ſhall ſpread abroad, (as a great mountaine,) to the Eaſt, and to the Weſt, and to the North, and to the South; and in thee, and in thy ſeed, ſhall *all* the familes of the earth be bleſſed. The Iewiſh Synagogue ſpeaketh in this ſort, [l] My ſoule troubleth me, for the chariots of Amminadab. Amminadab ſignifieth a willing or an obedient people. Such are the faithfull Gentiles. Of whom God ſaith, [m] A people which I haue not knowne ſhall ſerue me. As ſoone as they heare of me they ſhall obey me. But the ſtrange children ſhall diſſemble with me. The ſtrange children ſhall faile, and be afraid out of their priſons. Though God haue beene a louing father to the Iewes, yet they diſſemble, and are ſtrange children to him. Contrariwiſe though God haue not knowne the Gentiles, yet they doe knowe and ſerue him. Therefore the obſtinate Iewes repining and grudging that the Gentiles are called, ſay euery one of them, *Anima mea conturbauit me*, My ſoule troubleth me, thorough

l Cant. 6. 11. Anima mea conturbauit me, propter quadrigas Aminadab.

m Pſal. 18. 44.

enuy,

enuie, malice, blindnes, and disobedience. Because they faile, and are afraid out of their prisons. On the other side, the obedient Gentiles, beeing called to this libertie of the sonnes of God, lie not in any prisons, but ride in the chariots of Amminadab. Because, as soone as they heare of God, they willingly obey him. Which is implied, in that a man of Cyrene, named Simon[n], did carie the crosse of Christ. A man of Cyrene, is a Gentile: Simon signifieth hearing and obeying. Therefore, a man of Cyrene named Simon, carying the crosse, is a faithfull Gentile, which as soone as he heareth of God, doth willingly obey him. For now God hath perswaded Iapheth to dwel in the tents of Shem[o]. That is, he hath perswaded the Gentiles comming of Iapheth, to embrace that obedience vnto Christ, which the Iewes comming of Shem haue refused. This is the reason, why the Hebrew Scriptures are translated into Greeke, and Latin, and *all* other languages. To shew, that Iapheth doth now dwell in the tents of Shem. And

n Mat. 27. 32. Vt ali facto præsignaretur gentium fides. Leo de Pas. do. s. 8.

o Gen 9. 27.

that

that those oracles, which before were appropriated to the Iewes[p], are now imparted vnto *all* the Gentiles. So that the prophecie of the Patriarke Iacob is now also fulfilled, who saith, [q]Nepthalie shal be as a Hind let loose, giuing goodly words. For Christ did first preach in the land of Nepthaly among the Iewes[r]. But seeing the Iewes would not obey him, therefore he hath turned to the Gentiles[s]. And so Nepthalie is as a hind let loose, giuing goodly words. Because Christ, who first preached in Nepthalie, is not now any longer in prison among the Iewes; but, as a hind let loose, leaping by the mountaines, and skipping by the hills[t], so he hath run swiftly ouer *all* the world[u], and with his goodly words, with his gratious words, he hath perswaded Iapheth, and *all* the Gentiles, to dwell in the tents of Shem, and to ride in the chariots of Amminadab. These chariots of Amminadab are called in Latine, *Quadrigæ*, because each of them is drawne with foure horses. Which very aptly befitteth the doctrine of the Gospel.

p Rom.3.2.

q Gen.49.21.

r Matth.4.13.

s Act.13.46.

t Cant.2.8.

u Ps.147.15.

For,

For, as Calvin noteth in the Epistle before his Harmonie, God hath of set purpose ordained that the Gospel shold be written by foure Evangelists, that so he might make a triumphant chariot for his sonne[x]. Which beeing drawne with fowre horses, and running vpon fowre wheels, might quickly passe ouer *all* the earth, and so shew the glorie of the Lord, vnto *all* his Church. Wherefore, the Church is like a graine of mustard-seede[y], which is indeede the least of all seeds, but when it is grown, it is the greatest among herbs, and it is a tree, so that the birds of the aire come and build in the branches thereof. Thus the congregation of Christ riseth, from small beginnings, to great proceedings. And though at the first, it was but a seed, yea but a graine, yet now it is growne to be an herb, yea to be a tree; wherein *all* the birds of the ayre[z], *all* the faithfull in the world, doe make their nests.

Therefore the church of Christ may be compared also to the Samaritans inne[a]. For that inne is called in greeke

x Videtur consultò deus quasi triumphalem currum filio suo parasse, vnde toti fidelium populo conspicuum apparreat. In fine Epistolæ.

y Mat 13.31.

z Ezech. 17. 23.

a Luk.10.34.

war-

πανδοχεῖον, becaule it receiueth and lodgeth all ſtrangers that come: So the church lodgeth *all* pilgrims vpon earth. [b] In the Synogogue there was not lodging for all. For then it was ſaid, [c] The Ammonites and the Moabites ſhall not enter into the congregation of the Lord: But novv, Chriſt is borne in an inne [d]. To ſignifie, that in the Church there is lodging for *all*. For Chriſt is the hoſt: the Church the inne: the croſſe is the ſigne. Harken to the Hoſt which is Chriſt, and you ſhall heare him ſay, Come vnto me *all* you that labour and trauaile, and I willl refreſh you: I will bring you into the wineſeller [e], yea I will ſuppe with you, and you with me [f]. Go into the inne which is the Church, and there you ſhall finde Parthians, and Medes, and Elamites, and *all* nations vnder heauen, ſtaied with flagons, and comforted vvith apples [g]; yea refreſhed and filled vvith nevve vvine [h]. Looke vp to the ſigne, vvhich is the croſſe, and you ſhall ſee diuerſe things. Firſt, you ſhall ſee one crowne of thornes. To ſhew, that the earth is the Lords, and

b Πανδοχεῖον ἡ ἐκκλησία ἡ σωτηριακὴ κατάλυσις τῶν ξένων. Theophylact. p. 268

Stabulum eccleſia eſt; vnde et in ſtabulo dominus natus eſt. Iuuil. Do. 13 poſt Pen.

c Deut. 23. 7.

d Luk. 2. 7.

e Cant. 2. 4.

f Reu. 3. 10.

g Can. 2. 5.

h Act. 2. 5.

all that therein is, the round world, and they that dwell therein. For the roundnes of the crowne doth declare the large dominion of him that is crowned. Namely, that his dominion is from the one ſea to the other, and from the flood vnto the worlds end[i]. Secondly, you ſhall ſee two hands. To ſhew, that God is, not the God of the Iewes only, but of the Gentiles alſo[k]. For not only one hand, but both his hands, are faſt-nayled and ſtretched-out. The one to the one theefe, the other to the other theif; the one to the Iewes, the other to the Gentiles, that he may embrace *all* that loue him. Thirdly, you ſhall ſee three tongues. To ſhew, that Chriſt, is not the king of the Hebrewes only, but of the Grecians, and the Latins alſo. For his title, *Ieſus of Nazareth King of the Iewes*, is written in Hebrew, Greeke, and Latine. That at the moſt ſweet and moſt excellent name of Ieſus euery knee may bow, and *all* tongues may confeſſe, that Ieſus Chriſt is the Lord[l]. Fourthly, you ſhall ſee fowre quarters of the croſſe. To ſhew, by the fowre

i Pſ. 72. 8.

k Rom. 3. 29.

l Phil. 2. 11.

quar-

quarters of the croſſe, the fowre quarters of the world. For God is no accepter of perſons, but in euery quarter and countrey, he that feareth him, is accepted with him. Therefore alſo Chriſts garments [m] were deuided into fowre parts. Becauſe, out of what quarter or part ſoeuer we come of *all* the fowre parts of the world, if we be naked, Chriſt hath garments to cloath vs, if we be harbourles, Chriſt hath room to lodge vs. Euen as he himſelfe ſaies, *All* that the Father giueth mee, ſhall come to mee, and whoſoeuer commeth to mee, *Non eijciam foras*, I will not turne him out of doores. Wherefore whether we reſpect the hoſt; or the hoſts inne; or the innes ſigne; and about the ſigne it ſelfe, whether we reſpect, one crown; or two hands; or three tongues; or fower quarters; euery of theſe doth plainly ſhew, that now in the Church there is lodging for *all*, and ſo conſequently that the Church may be compared to the Samaritans inne. It may be compared likewiſe to Salomons troupe of horſes [o]. For Salomons troupe of horſes

[m] Ioh. 19. 23.

[o] Can. 1. 8.

was kept in fowre thouſand ſtables, ten and ten in a ſtable [p]; ſo that he had in his whole troupe fourtie thouſand horſes [q]; which were either bought by him [r], or elſe brought to him [s] out of *all* countries. So the Apoſtles, as we may read in th'Acts, brought by one ſermõ three thouſand ſoules [t], brought by an other ſermon fiue thouſand ſoules to Chriſt [u]; and ſo euerie day, out of *all* countreys and kindreds [x], there are added to the church by infinite and innumerable multitudes [y], ſuch as ſhall be ſaued. It may be compared to S. Peters ſheete [z]. For in Peters ſheete, were *all* ſort of beaſts, fowre-footed beaſts of the earth, and wild beaſts, creeping things, and foules of the heauen. So, in the Church there are *all* manner of men, Circumciſed and vncircumciſed, Barbarians and Syrhians [a]. It may be compared to Noahs Arke [b]. For there came to Noah into his Arke all kind of creatures, cleane and vncleane, male and female. So there commeth to Chriſt into his Church, *all* manner of men, Iewes and Grecians, bond and free [c]. It may be compared to

p 2.Chro.9. 25.
q 1.Reg.4. 26.
r 1.Reg.10. 28.
s 2.Chr.9.24.
t Act.2 41.
u Act.4 4.
x Reue. 7.9
y Dan.7. 14.
z Act.10. 12.
a Colloſſ. 3. 11.
b Gen 7. 14.
c 1.Cor.12. 13.

S. Iames

S. Iames his net[d]. For that net had corke aboue to make it ſwimme, and lead belowe to make it ſinke, that it might take *all* ſorts of fiiſhes. So, the Church hath diuerſe fiſhers of men, ſome that teach ſlightly and ſuperficially, ſome againe that teach more deeply and profoundly, that *all* manner of men may be taught[e], and caught[f], and drawne vnto Chriſt. Laſtly, it may be compared to king Aſſuerus his feaſt[g]. For that feaſt entertained *all* kind of gueſts, ſeuen dayes together, in the court of the garden of the kings pallace. So, in the church, the Lord of hoſts hath made vnto *all* manner of men, a feaſt of fat things, euen a feaſt of fined wines, (to vſe the Prophet Eſais[h] words) and fat things full of marrow, of wines fined and purified. Before that this feaſt was prepared, the oxen and fatlings killed, and euery thing els prouided, all men were not bidden. But now that Chriſt hath bin killed, he keepeth, as I may ſay, open houſe[i], and ſendeth his ſeruants into the high waies[k], to gather together *all* that euer they finde. Yea his

d Luk.5.10.

e Ioh.6.45.
f Matth.13.47.

g Eſt.1.5.

h Eſay.25.6.

i Prou.9.2.

k Luk 14.23.

ſeruãts haue not only biddẽ *all* that they could find in the hie-waies, but alſo they haue croſt the ſeas, and called the very furthermoſt [m] Ilands of *all* the world, to behold the glorie of the Lord. Bleſſed, O bleſſed be the Lord for his vnſpeakable mercies towards this Iland, now farre more flouriſhing then euer it was, in which we liue. For, alas, in the time of the olde Teſtament, who was there, I pray you, in this whole Monarchie, at leaſt wiſe that euer we could read or heare of, which had any true knowledge of God? S. Ierom, in th'end of his dialogue againſt the Pelagians, writeth thus, [n] Vntill the very comming of Chriſt, ſaies he, the Prouince of Brittain, which hath bin oftentimes gouerned by tyrants, and the Scottiſh people, and all the nations round about the Ocean ſea, were vtterly ignorant of Moyſes and the Prophets. So that then, by the teſtimonie of S. Ierom, all our religion was ſuperſtitiõ: all our church-ſeruice, was idolatrie: all our Prieſts, were Paynims: all our gods, were idols. Then there was in Scotland, the temple of Mars: in Cornewall, the temple of

m Eſa. 60 9.

n Vſque ad aduentum Chriſti, Britannia fertilis prouincia tyrannorum, & Scoticæ gentes, omneſque vſq; ad Oceanum per circuitum barbaræ nationes, Moyſen prophetaſque ignorabant.

Mercurie: in Bangor in Wales, the temple of Minerva: in Malden in Essex, the temple of Victoria: in Bath, the temple of Apollo: in Leycester, the temple of Ianus: in Yorke, where Peters is now, the temple of Bellona: in London, where Pauls is now, the temple of Diana. Therefore it is very likely, that they esteemed as highly then of the goddesse Diana in London, as they did in Ephesus[s]. And that, as they cried there, *Great is Diana of the Ephesians*: so they cried here, *Great is Diana of the Londoners*[t]. Euen no more then three and fiftie yeares before the incarnation of Christ, when Iulius Cæsar came out of France into England, so absurd and sensleſſe were the people of this land, that in stead of the true and euerliuing God, they serued these heathenish and abominable idols, Mars, Mercurie, Minerva, Victoria, Apollo, Ianus, Bellona, Diana, & such like. And not long after, to wit, *an. Christ.* 180. King Lucius being first christened himselfe, forthwith established religion, in this whol kingdom. But thanks, thãks be to God, in the time

o Stow Annal. in vita Morgani.
p Camdeni Britan. in Essexia.
q Stow Annal. in vita Bladud & Leireregnan, & Severi imperatoris.
r Iuellus in Tracta. de sacris Scripturis, pag. 129.
s Act. 19. 28.

of the new Teſtament, three and fiftie yeares after the incarnation of Chriſt, when Ioſeph of Arimathea came out of France into England, many in this Realme of blind and ignorant Pagans, became very zealous and ſincere Chriſtians. For Saint Philip the Apoſtle, after hee had preached the Goſpell through-out *all* France, at length ſent Ioſeph of Arimathea hither into England. Who when he had conuerted very many to the faith, died in this Land, and he that had buried the bodie of Chriſt, was buried in Glaſcenburie himſelfe[t]. Alſo Simon Zelotes another Apoſtle, after he had preached the Goſpell throughout *all* Mauritania, at length came ouer into England. Who when he had declared likewiſe to vs the doctrine of Chriſt crucified, was in the end crucified himſelfe, and buried here in Britaine[u]. About this time Ariſtobulus one of the ſeauentie Diſciples[x], whom Saint Paul mentioneth in his Epiſtle to the Romans[y], was a reuerend and a renowned Biſhop in this Land. Alſo, Claudia a noble Engliſh La-

t Gildas. lib. de victoria Aurelii. Am.

u Nicephorus l. 2 c. 40.

x Dorotheus in ſynopſi. c. 23.

y Ro. 16. 10.

Ladie[z], whom Saint Paul mentioneth in his second Epistle to Timothie[a], was here amongst vs a famous professor of the faith. Since which time, though the ciuil state hath bin often turn'd vpside downe, by the Romans, by the Saxons, by the Danes, by the Normans, yet the Gospel of Christ, hath neuer vtterly failed, or bin taken from vs. This the holy Fathers of the church, which haue liued in the ages next ensuing, doe declare. Tertullian, who liued *Ann.* 200. writeth thus, [b] *All* the coasts of Spaine, and diuers parts of France, and many places of *Brittaine*, which the Romanes could neuer subdue with their sword, Christ hath subdued with his word. Origen, who liued *Ann.* 260. writeth thus, [c] Did the Ile of *Brittaine* before the coming of Christ, euer acknowledge the faith of one God? No. But yet now, *all* that countrey singeth ioyfully vnto the Lord. Constantine the great, the glory of all the Emperours, borne here in England, & of English blood, who liued *Ann.* 306. writeth in an epistle thus, [d] Whatsoeuer custome is of force in *all* the

z Martial. Epigrãmat. lib. 4.
a 2. Tim. 4. 21.

b Adu. Iudæ. c. 7. Hispaniarũ omnes termini, & Galliarum diuersæ nationes, & Britannorũ inaccessa Romanis loca Christo vero subdita.

c Hom. 4. in Eze. Quando terra Britanniæ ante aduentũ Christi in vnius dei consensũ religionem? Nunc verò vniuersa terra cum lætitia clamat ad dominum.

d Socra. l. 1. c. 9.

the churches of Egypt, Spaine, France, and *Brittaine*, looke that the same be likewise ratified among you. S. Chrysostome, who liued *Ann.* 405. writeth thus, [e] In *all* places whersoeuer you go into any church, whether it be of the Mores, or of the Persians, or euen of the very Iles of *Brittaine*, you may heare Iohn Baptist preaching. S. Hieron, who liued *Ann.* 430. writeth thus, [f] The Frenchmen, the *Englishmen*, they of Africa, they of Persia, and *all* barbarous nations, worship one Christ, and obserue one rule of religion. Theodoret, who liued *Ann.* 450. writeth thus, [g] The blessed Apostles haue induced the *Englishmen*, the Danes, the Saxons, in one word, *all* people and countries, to embrace the doctrine of Christ. Gregorie the great, who liued *Ann.* 605. writeth thus, [h] Who can sufficiently expresse, how glad *all* the faithfull are, for that the *Englishmen*, haue forsaken the darknes of their errors, and haue againe receiued the light of the Gospel. Beda, who liued *Ann.* 730. writeth thus, [i] England at this present, is inhabited by *Englishmen*, Brit-

[e] Hom. 28. in 2. Cor.

[f] Epist. ad Euagrium. Anno 500. Columbanus in Anglia, Palladius in Scotia: Patricius in Hibernia floruit.

[g] Aduers. Graecos.

[h] Epist. lib. 6. Epist. 58.

[i] Histor. l. 1. c. 1.

tains,

tains, Scots, Picts, and Romanes, all which, though they speak fiue tongues, yet they professe but one faith. Thus you see, how the Gospel of Christ, hauing bin first planted in this land, by Ioseph of Arimathea, and Simon Zelotes, (in whose time Aristobulus and Claudia, and not long after King Lucius also liued) hath euer since continued amongst vs; as testifieth, Tertullian, Origen, Constantine the great, Athanasius, Chrysostome, Hierome, Theodoret, Gregorie, Beda, and many more, which might here haue bin alledged[k].

Lo yee then, ye blessed and beloued of the Lord. Lo yee, and marke it well I beseech you, how farre the new Testament, excelleth the old. In the time of the old Testament, they did sing onely, *Notus in Iudea deus*: but now, we sing also, *Laudate dominum omnes gentes*. Then they that were borne in the land onely, might eate the passeouer: but now, we that are strangers also, may eate the Easter-lambe. Then the name of Christ was only, as an ointment kept in an alabaster box: but now, it is also, as an oynt-

k Vide præter cæteros, vitam Bernardi. lib. 1. cap. 7. & Bernard. de Consideratione lib. 3.

oyntment powred out. Then the doctrine of Saluation, was onely preached in ſecret places: but now, it is alſo preached vpon the tops of houſes. Then, the old aſſe only, was brought vnto Chriſt: but now, the young foale alſo, is obedient vnto him. Then, naturall branches only, did proſper and flouriſh: but now, wild branches alſo, are grafted into the oliue tree. Then, the Queenes onely, did praiſe the Church: but now, the concubines alſo, do call her bleſſed. Then, Iſraelites only, did build the tabernacle: but now, Sidonians alſo, doe helpe to build the Temple. Then, they pitched their tents onely in Marah, where was neither fountaine, nor palme-tree: but now, we pitch in Elim, where there are twelue fountains, and ſeauentie palme trees. Then, the two kine which carried the Arke, looked onely one way: but now, the twelue oxen which carrie the molten ſea, looke euery way, Eaſt, Weſt, North, and South. Then, Chriſt was a flower, growing onely in the little garden of Iudea: but now, he is a flower, flouriſhing in the

wide field of *all* the vvorld. Then, Chriſt was onely a little ſtone, cut without hands: but now, he is a great huge mountaine, which filleth *all* the earth. Then, the Church of Chriſt was, as it were, in priſon, beeing tied and bound onely to one place: but now, it poſteth ouer *all* places riding and triumphing in the chariots of Amminadab. Then, the Church of Chriſt was only a ſmall graine of muſtard-ſeede, which is leſſer then any other ſeede: but now, it ſpreadeth abroad as a mightie bigge tree; wherein *all* the birds of the aire do make their neſts. So that, the Church of Chriſt, now in the time of the new Teſtament, is like the Samaritans inne, which lodgeth *all* paſſengers. It is like Salomons troupe of hourſes, which commeth out of *all* countries. It is like Saint Peters ſheete, which infouldeth, *all* ſort of beaſts. It is like Noahs arke, which receiueth *all* kind of creatures. It is like Saint Iames his net, which catcheth *all* ſort of fiſhes. All's fiſh, that comes to this net. It is like king Aſſuerus feaſt, which entertaineth *all* kind of

gueſts.

guests. To this feast *all we*, that wil come, are well-come. Not some fewe Iewes only, *But all we*: euen all we Brittaines, *all we* I say, with open face, behold as in a glasse the glorie of the Lord. This is the first difference, betweene the Law and the Gospel, in these words, *But all we.*

FINIS.

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